12

MANUSCRIPTS

MISCELLANEOUS

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12

A Note on "The Onomatopoeia in the Jogavāsiṣṭha"

I. Introductory

Onomatopoeia have roused the curiosity of linguistic authorities since centuries. Thus Jāska in 3-18 speaks of the word काक- as शब्दानुकृति-, but it is very interesting to observe that in the very next line he quotes the protest of औपमन्यव- who challenged the very existence of Onomatopoeia (न शब्दानुकृतिर्विद्यत इत्यौपमन्यवः)! Further, in 9.12 Jāska first takes दुन्दुभिः as शब्दानुकरणम्, but only as an alternative possibility, for he at once begins to derive it in various ways.

On p. 1., regarding the characteristic feature of Onomatopoeia, our author says: "Imitation is the most important factor in Onomatopoeia." But the latest researches of Psychologists have exploded this "Imitation", if it is to be taken literally. Let us take a single imitative word, viz. "the crowing of a cock". The following words for it may be noted —:

Panjabi	kukṛū̃ karhū̃
Hindi	kukṛū̃ kū̃
English	Cock-a-doodle-doo
German	Kikeriki
French	cocorico
Malaya	kokokŏ.ko·
Telugu	kokkuro'ko:
Marathi	kukū̃kku
Russian	kukare'ku:
Sindhi	kukṛū̃ kū̃
Tamil	kokkəra'ko·ko
Bengali	kɔ̃'kɔ̃:rkɔ̃
Rajasthani (Bikaner)	kuk'ṛukkū̃

that the above list has an imitative element, goes without saying. But it is equally clear that on this imitative element there is a superimposition of the speech habits and psychological trends of each particular speech group.

In order to ~~eval~~ evaluate exactly the nature of onomatopoeia, it will be desirable to consult the world's topmost English Dictionary, viz. Webster's:–

Onomatopoeia: the naming of a thing or action by a more or less exact reproduction of the sound associated with it.

Now associated is the essence of the concept of Onomatopoeia. This "association" will come from the peculiar psychological trend of each speaker, a trend which will finalize the shape of the word concerned.

II Psychological aspects of Onomatopoeia

We shall now catch firmly hold of Webster's "association" in the above definition, and turn to a greater master in our field, viz. the world-renowned German Psychologist Wundt, who, in his masterly book, "Die Sprache," 1921, page 338, tells us plainly that it is auditory images rather than Onomatopoeia or exact imitations of sounds that actually play their part in these phenomena. If there is any imitation at all in these sounds, he says, it is imitation by a sound, not imitation of a sound. In another passage (p. 364) he adds that we have here to do with "suggestive" sound-gesture rather than imitative sound-gesture. It is this "suggestive" sound-gesture that led to those luxuriant sound pictures which impress us so much in the Yogavāsiṣṭha.

III. Pāṇini's divination of Onomatopoeia

Amazing indeed is Pāṇini's approach to Onomatopoeia, for it is similar to that of Wundt, as could be read in Pāṇini's term for this phenomenon, viz. अव्यक्तानुकरण- in 5.4.57 अव्यक्तानुकरणाद् द्व्यजवरार्धादनितौ डाच्.

अव्यक्तानुकरण- for onomatopoeia, was one of the happiest phraseologies of Pāṇini. To Pāṇini, this phenomenon was not imitation in the strict sense of the term, but only imitation-coloured, as modern Linguistics would term it.

Now it is a pity that Monier Williams, referring to this very Sūtra, has rendered अव्यक्तानुकरण- too literally, viz. imitation of inarticulate sounds. [illegible] It is no doubt true that Pāṇini would have used the term अव्यक्त- for inarticulate sounds, as is clear from his use of the opposite term व्यक्त- in 1.3.48 व्यक्तवाचां समुच्चारणे, on which Patañjali refers to speech-sounds actually uttered by human beings (व्यक्ता वाचि वर्णा येषाम्).

But the comments of Nyāsa on अव्यक्तानुकरण- happily refer to the same auditory images as mentioned by Wundt. Thus commenting on this Sūtra, the Nyāsa states that when, after the word पटत् in the imitative form पटपटा करोति, the suffix डाच् is in view, a mental image of the sound though it is not actually generated, leads to the (mental) repetition of the word पटत् in the form of पटपटा(करोति).

(पटच्छब्दो डाचि विवक्षिते विषयभूते बुद्धिस्थ एव तत्पूर्वं
एवं पूर्वं तावद्द्विर्वचनं पटच्छब्दस्य क्रियते)

अव्यक्तानुकरण-, therefore, in this context can not mean "imitation of inarticulate sounds",[1] but only "a visualized (literally not concretely perceived) imitation", what classical Sanskrit would term कल्पितानुकरण-.

The factual analysis of the concept of Onomatopoeia should involve two elements: sensuous and imaginative, the latter predominating. But in life it is the ratio that counts", said the great French philosopher Rousseau, and the real problem before the modern researcher is to discern the ratio between the sensuous and imaginative elements of an onomatopoeia.

IV Data from the Dhātupātha of Pāṇini

In order to face this challenging problem, Wundt unfortunately is unable to help the modern researcher, who has, therefore, to fall back on Webster's definition of Onomatopoeia, the main emphasis of which lies on "Association". In order to see how far "association" could help us in ascertaining the ratio between the sensuous and the imaginative in Onomatopoeia, the undersigned had to survey the whole of Pāṇini's Dhātupātha. The following data may have some remote bearing on this issue —:

(1) Only three categories of verbs in the Dhātupātha show the sensuous elements of an onomatopoeia. They are —:

(a) to laugh

कख्-, खकख्-, घग्घ्-, घघ्-

Probably these phonetic differences had a dialectical basis.

(b) to cough

कास्-

(c) to hiccup

हिक्क्-

Now the author, on p. 1, has the following statement about

the ratio of onomatopoeic words in a language —: "Onomatopoeic words form not an insignificant part of the vocabulary of a language". Now if the author's expression "onomatopoeic" implies only the sensuous element of this phenomenon, the meagre ratio of verbs mentioned above would not confirm this statement. Moreover, in the article on the "French Language", Encyclopaedia Britannica, 14th Edition, p. 762, it is stated —: "Onomatopoeia has enriched French with a certain number of words; about 100 belong to this category, says the Dictionnaire Générale, e.g. chuchoter "to whisper", coquerico "cock-a-doodle-doo" but the advance of etymology may whittle down the number of these terms, some of which figure in this class for want of better knowledge." It is evident that in French the small ratio described here would hardly confirm our author's statement.

If onomatapoeia are considered from a wider, associative point of view, as Webster would have it, so that associated words with similar sounds could be also called onomataopeic, one sound suggesting another, the phenomenon then could be a pattern of "suggestive sound gesture" as explained in Para II above. In this wider sense, the ratio of onomatapoeic element in the Dhatupatha would be considerably increased, as the following data will show —:

कुण्-, to sound
क्वण्-, to tinkle
क्रुश्- to shout
घुष्- to proclaim
स्तन्- to sound,
स्तु- to praise
स्तुभ्- to ~~[illegible]~~ utter a joyful sound,

कु - to cry
कुञ्ज् - to murmur
गुञ्ज् - to hum

शप् - to swear
शब्द् - to make any noise or sound

रट् - to speak
रण् - to rattle

रु - to make noise
रट् - to speak
रुद् - to shed tears

भट् - to speak
भण् - to speak
भष् - to yell

Slight semantic differentiation by phonetic modification is a common phenomenon in all languages. The following examples from Awadhi, being investigated by the undersigned these days, may be of some interest —:

kikiyāb "to cry", said of a baby when crying out of hunger

kilkilāb "to cry", of the baby, out of satisfaction

cīkhab to cry bitterly, said of the baby

cĩciyāb to cry owing to some unknown cause, said of a baby.

V. New creations on onomatopoeic basis

On p. 179 Wundt has described new creations in language on the basis of suggestive sound ~~gesture~~ as explained above.

Similarly H. Paul in his "Prinzipien ~~of~~ der Sprachgeschichte, 1920, page 177, has described young peoples' new creations, in their efforts to describe the phenomena of sounds and movements. Thus in German the word [Baum] means "a tree" which gives {bammeln} to swing, said of the swinging nature of a tree, while [bummeln], slightly modified, means to "walk". Wackernagel has pointed out

how, in Vedic, new formations on an onomatopoeic basis were possible, as in ṭaṅkāra-, phūtkāra-, akkhalīkṛtya (Altindische Grammatik, II, 1905, p. 7).

Our author, on p. 15 has given an interesting list of new onomatopoeic words in Yogavāsiṣṭha :-

kucakuca- chirping of birds

krāṅkāra- wind-burst

kvatkāra- bamboo note

kuhakuha- ocean beating

khadakhada- whizzing of arrows

This challenging list of words would be headache for all researchers who are expected to account for the shape of every word existing in literature. Re: kucakuca, the nearest word given by BR in Samkrit-German Dictionary is कवेरा the name of a river mentioned in Vishnu Purāṇa, parallel to krāṅkāra-, only an adjective क्रा- from क्रम- is so far available in literature; Re: kvatkāra-, only क्वथ- is known so far: Re: kuhakuha, only kuhū, being a imitative sound of the cry of the cuckoo. Re khadakhada, only khada-to hurt, is said to have occurred in ŚB. The elucidation of the psychological aspects of these words, viz. to trace the exact notes, the auditory images of which have given these words, is a baffling problem for forthcoming generations of researchers.

VI Onomatopoeia in Poetry

The paper before us suggests the need of a systematic plan for investigating the system of Onomatopoeia in Poetry taking the term in the wider sense of suggestive sound gesture. Moreover, the occurrence of a word like खामरी घर्घर- on p. 10 indicates that in Poetry the delicate shades of Semantics have also to be studied side by side. For the world-renowned French philologist Vendreyes points out that "a word is not to be solely defined by the abstract definition found in a Dictionary. Around the logical meaning of each word there floats an emotional atmosphere, which envelopes and penetrates it".

(V.K. Golak: The poetical approach to Language, Oxford, 1952, p. 19) It seems that with खामरी, only the repetitive aspects of खामरी movements were enough for the poet to give the sense of घर्घर-. On the other hand, in Avadhi bhar bhar is used in the sense of rush and speed, e.g. bhar bhar manei nikare lag "crowds of men began to rush in speed".

VII Prakrit parallels

It seems that the author of the Jogavāsiṣṭha was in touch with Prakrit Poetry, and after the sight of this paper, the undersigned has started dreaming of a team so organized as to include Prakrit scholars as well, for only then justice could be done to such a work.

On p. 13 the author uses ghuṅghuma in the sense of thunder: cf. गुमगुमाअ "गुमगुम आवाज़ करना" in the Lexicon पाइअसद्दमहण्णवो.

ढम ढम, which occurs on p. 6 in connection with dhutkāra-, may be compared to Pkt ढमढमइ ढम ढम आवाज़ करना

VIII. Points of interpretation

An overall study of the work should presuppose a thorough study of such a work by a team of sincere inquirers. This study should also include a critical interpretation of the text concerned. Thus on p. 3 the सीत्कार is said to be used even for swords. But the inquirer may ask if it may not be preferable to connect सीत्कार only with the sparks arising from the clashing of swords in the text सीत्कारस्खलत्कणत्कणद्ध्वनि:; so that the statement on p. 3: "सीत्कार is used even for the sound of arrows or the swords" may have to be reconsidered. Cf. also on p. 4, where कर- of a नागेन्द्र has been translated as 'tusk'! नागेन्द्रकरकृतदन्तवारिवारित:

IX. The uniqueness of the onomatopoeic aspect

That the onomatopoeic aspect of the ~~author of~~ ~~the~~ Yogavāsiṣṭha- was unique is confirmed by the fact that it was not further accepted or used by other personalities on such a scale in Sanskrit literature. This reminds the undersigned of the Urdu poet Ghalib, some of whose masterly expressions could not be followed or accepted by other representatives in Urdu Literature. Cf. the undersigned's series of articles on Ghalib's vocabularies in भारती, June 1963 pp. 152 ff; Sept. 1963, pp 163 ff.

X ~~IX~~ Characteristic features of the Poet's Onomatopoeia

The striking feature of the trends of this onomatopoeia may be illustrated by the word ghuṅghuma – on p. 12, the beautiful extension of which ~~ext~~ ranges from the humming of a sound, buzzing of mosquitoes, to sounds in the atmospheres. It seems that the poet had an unusually alive auditory sense, to which a very wide and refined imagination was added.

~~X~~ XI Conclusion

The above study, it may be presumed, will give us the following points –:

(1) This paper is a refined analysis of onomatopoeia used in Yogavāsiṣṭha – and serves as a pointer to a unique phenomenon in Sanskrit poetry.

(2) A thorough and critical examination, on a statistical basis, of all the onomatopoeic phenomena in this book is desirable, in order to arrange the phenomena from the distributional point of view.

(3) Such a thorough approach is possible only by an organized team of workers.

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Onomatopoetic Sounds and Words in Siraji Pahadi

Onomatopoetic or imitation sounds are not as common as it is generally believed[1]. Good many examples of onomatopoetic sounds are nothing but reduplicated formations indicative of repetition of sounds imitated;[2] Cf. a word- gargar; common to IE languages; (gargar-eddy;); Lat: gurges; whirlpool; gurguli or gullet; Spanish gargara; or French gargonille,-water, sprout; English - gargle,- gargle; Skt. = ghrghruyate; (= ghurghurayate; etc[3])

1. Onomatopoetic includes all types of formations covering also Amredita formations, Rhyme words with real significant rhyming simplicia, and echo words or jingle words; jingle compound words with one significant element; the onomatopoetic words formed as a result of reduplication and the onomatopoetic words in the names of relatives in Modern Indo-Aryan Languages.

2. By reduplication is meant not only doubling of an inflected word - forming a simple expression, but also jingle compounds and echo-words of rhyming element. See Dr. S.M. Katre,- 'Reduplication in Indo-Aryan, E.D.C.R.I. 1.1.60-70.

Reduplication in Modern Indo-Aryan Languages show to a great extent, nothing but continuation of the linguistic tendencies, current in Apabhramsa. Consult H. Guntret-'Uber Reimwortbildungen in Arischen und All Griechische; (Indo-Germanische Bibliothek) (3. Heidelberg and W. Steds paper on reduplication composition in Pali; (Zeitschrift fur Budhismus. 6.89-94-1926) for historical cum structural amplification of the subject. It is also important to study the stylistic aspect of this topic. Reduplication in Apabhramsa - by Bhandarkar may be noted in - 'annals of Bhandarkar Oriental Research Institute, Vol. 29. 1948. Poona (147.-151).

3. See WacKernagal and Debrunner.' Band 2. P. 8. ... of Indian Grammarians P.103.

Characteristic features

cf. another Skt. word = Kṣava-t ; sneeze ; Old High German, niosan ; Modern German - niosan ; niesen ; English - sneeze ; Lithuanian - ciaudeti ; English - grant ; Lat. grundi ; German, grunzen ; meaning (grunt). It will be observed that such types of words run against the regular system of correspondences of Indo-European and Indo Aryan[1]. In terming a word, as Onomatopoetic, the utmost caution may be observed and in every case, criterion must be not whether the word in a late form may seem to be onomatopoetic but whether its Indo-European base may fairly be considered as imitative of the sound which its meaning implies.[2]

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1. In Indo-Aryan, N.I.A languages, we have a number of reduplicatives of this type, = jantar mantar ; Hindi, = ah - tah ; = dhar, udhar ; = āna - jānā. etc. It is worth noting that in Ap. we have a similar type of reduplication which may be regarded as a precursor of these words, these N.I.A. rhyme words. For example, = Kala - mala ; Kāluṣya ; Īrṣya ; Janitā ; Khodah, etc. ; Frequentative e.g. = gamia - gama-i ; to go, are not included in this ; = Khala khaliya ; alarmed ; startled ; Jacobi on Bh. K. 245. 2. verbs, = Khala ; Skt = Skhala.

The very large number of such jingle expressions in Ap. shows how vital is the study of this element in Ap., for the History of similar formations in the developments of IA dialects. This points out to the importance of chrono-regional study of these Ap formations in the history of each NIA Dialects.

2. See Gray - 'Foundation of Language,' - Vide changing of meanings of words P. 275.

If this observation is sound, some words which now do not appear to be onomatopoetic perhaps had the character of that kind in the beginning; cf. English, laugh; Anglo Saxon, hlehhon; Gothic - hlajon; High German - hlahhan; Modern German - lachen; this hardly suggests a sound imitation but the history of investigations shows that it is the form from the same base as that which gives the Latin - clang, or and is therefore, related to clang, and clink[1]

Of the onomatopoetic words which might really appear at first glance to be onomatopoetic are seen, when examined by the same method not to fall within this category. Take for example an Indo-European word - flow; Anglo Saxon - flawan; Old Iceland - floa; Old High German - flowen; might superficially be connected because of initial - fl; but its Indo-European base is * plene; cf. Skt. = plav to float; Kuehaen, - plewe, boat; Lat. - pluit; meaning - rains; Lithuanian - pluti - to wach (or watch); Old church - plav; Slav. - pluti, - flow; - to go by ship. This equation is neither sound ~~not~~ nor in meaning suggests the motion or the sound of flowing[2] Any Idea that the words of the type of flow, are all connected with the sounds of action or a state which they designate is due merely to a late association between sound and sense of a purely superficial character devoid of any linguistic values[3].

1. See Gray - 'Foundation of Language.' - Vide - changing of meaning of words p. 276.
2. Ibd. Genesis 11.9. pp. 419.
3. Cf. Dr Verma - 'Phonetic observations of Indian Grammarians p. 103

The Phenomenon of onomatopoetic is as old as the city of Jerusalem. Some of the onomatopoetic words in Vedic texts, based on sound imitation may be noted with interest; Cf. = akkhalikṛtya; shouting with joy; = alalā - bhavanta, to rush or roar; = kikirā - krī; to turn to pieces; = cisca, - an indistinct sound; Samhitā = malmala; - Kath. malamala bhavanta; shining of lightening; T.S. = kikkī ta; M.S. = bibibā bhavant - Knistering sound of burning fire; = burbhurā bhā, chaos; P.B. = balbalā; - stammering; Lat. - balba; - English, - baa - baa; bleat of the sheep; Skt. - barbara, stammering - foreigner; German - babelen; French - babiler; English - babble; Cf. - Hebrew, popular etemology, - babel, Babylone; meaning literally gates of Gods; Akkadian, bab-ilu, as Bable in Genesis; Samaveda = cuś cuś; the sound kiss; Skt. = cītkāra; Siraji - cikk, = Canaccana - sound of dropping rains; = jhaṇatkāra, clinging sound; = ṭankāra - Skt. = paṭ paṭat; paṭapaṭa; Skt. - phuṭkṛ; breathes heavily; - sit, śrat, hum; expression or exclaimation of horror. Most of these words appear to be formed of auxilliary root - kṛ.

Besides the above words, some O.I.A roots may be noted which may be ~~regulated~~ regarded as pure imitations of sounds, Cf. = Panini Dhatupath; kakkhat; to ~~laugh~~ laugh; Lat. cachinnaire; Skt = śinj, clinging sound; Adbh. B. = tatati; threatens[1]; Skt. = hikkati, - sobbing.

1. See Wackernagal. Band. 2.

Hopkins in J. Phil. 14.16.35. a, cites many more sounds of imitations words, formed from reduplicated stems in MIA and NIA! Cf. Pali, Morris. Of a large number of words of birds and animals in OIA are formed of sounds of imitations; Cf. Vedic = kiki-divi, the blue bird; koka; Cf. = cicika; kraka-vāku, meaning hen; Av. = Kurkura; Cf. Skt. = kukkura, dog; Yajurveda = Kakkat - bird; Skt. = tittari, titturi; Skt. = pippaka bird; ASBH.B. - kāka, crow; Grant. = ṭiṭṭibha; Kokila; Skt. ghūka, owl; Skt. = jhinjhī, cricket; Hindi jhīngur; Siraji - jagindar.

It may be interesting to ~~note~~ compare some of the names of musical instruments in Skt. Cf. - dundubhi; Kinkiṇī; kinkiṇī, - bells. Haha Huhu.

Yaska enters into controversy with Aupamanyava over the terminology of onomatopoetic words, if they are to be derived, Cf. = dadura, frog; which is not to be derived from the association with onomatopoetic words but from the root, = dṛ; (ṛ-vocalic) meaning to burst[2].

1. Cf. Wackernagal and Debrunner, 'Band. 2.
2. Cf. Wackernagal And Debrunner, 'Altindis' Grammar, Band 2. P.7.

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1. Cf. Wackernagal and Debrunner, 'Band. 2.
2. Cf. Wackernagal And Debrunner, 'Altindische Grammar, Band 2. P. 7.

विप्रतिषेधेन, पुंसि स्वरे दोषः, पितृतर्पण प्रतिषेधः -- १०.

७. इहस्नुवोः सार्वधातुके, प्रत्ययो योऽनः, अपनजर्थौ, उतो ह्लादेरपि चोः, ईरचादि, परस्मैपदेषु चाना लोपश्च, स्वरितो वानुदात्ते पदादौ, स्मिङो यङि ——१०।

द्वितीयपत्रम्

१. कति प्रमाणानि वाक्यपदीयाभिमतानि? तेष्वपि प्रत्यक्षस्य स्वरूपं तदभिमतम्। लोकप्रसिद्धेभ्यस्तेषां भेदम्। १०.

२. स्फोटस्यानुभवतोऽपि प्रकृतत्वाप्रतीतौ बीजमुपन्यस्य —

गुणैः प्रकर्षहेतुर्यः स्वातन्त्र्येणोपदिश्यते।
तस्याश्रितादुणादेव प्रकृष्टत्वं प्रतीयते॥

इति कारिकाखण्डं व्याख्येया — १०.

३. काले प्रकारं तत्स्वरूपं चोद्दिश्य —

अथ कालविभिन्नत्वं प्रत्येकेन प्रतीयते।
अभिन्नकाले शब्दस्य तत्र स्वात्मानमेव॥

कालतार्थप्रदर्शनपूर्वकं व्याख्यायतामिदं पद्यम्

४. धातुसम्बन्धे प्रत्ययाः इति सूत्रे केचिदाचार्याः वचनमिदमनर्थकमिति कालविभक्तौ वेति निर्दिश्य बहवो ... इत्यर्थं तयो-भाव उपपादनीयः। - - - १०.

५. उपग्रहपदार्थम्, कारकभेदश्च इति नामधातु —

उपादानविकल्पैश्च लिङ्गानां तत्र वर्णिताः।
विकल्पसन्नियोगाभ्यां ये शब्देषु व्यवस्थिताः॥

इति कारिका व्याख्येया ——

६. अवबोधे वर्तमानस्य कालोऽतीतादिलक्षणः।
व्यवहारेऽपि तत्कालं तस्मान्निवृत्ताः शब्देन तत्र॥
तत्र भूतभविष्यतां शब्दानां गुणे गुणे।
अतः शब्दादिनार्थे सर्वत्र सम्बन्धिताः॥

इति पद्ये व्याख्येये — १०.

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१ ९४८.

१(क) 'पुरुषाभिलाषितानर्थ' नित्यादौ सम्बन्धानवधी-
यन्तो ऽध्यापिकार प्रयोजनानि च लोपपतितं भाष्य-
रीत्या विलिख्यताम् — — — — ८
(ख) 'चोः कुः' इत्यत्र तत्र त्वेतावान् विशेषः गृह्य-
नाति माने कृदन्तग्रहणे कः पुनर्वत्नम् — निवृत्ता
दिव उदभवे: .... तदर्थं तपरः क्रियते इति प्रकरणे
भाष्यकारस्य किं हृदयमिति सम्यगुपपादनीयम् — — ५.
२. सुबोरनाद्यौ इत्यत्र यो सुबोरनाद्यौ मतौ इत्यत्र
तस्मिन् ग्रन्थे भाष्यकारेण किं विचारितम् इति पक्षप्रति-
पक्ष निर्देशपुरःसरं प्रतिपाद्य सोपपत्तिकं सिद्धान्तं
व्यवस्थापयत — — — — १०.
३(क) सुकुमोरनात्मनेपदनिमित्ते चेत् उपसंख्यान
प्रक्रम प्रतिषेधः सतिषेधः पर्युदासो वेति भाष्य-
रीत्या सोपपत्तिकं प्रदर्शयत — — ५.
(ख) तौ सत् उपधायाश्च इत्यत्रापि उपधा-
ग्रहणेषु भाष्यकारोक्तानि प्रयोजनानि इति सम्यग्
विलिख्यताम् — — — — — — ५.
४(क) विसर्जनीयस्य सः । इह कस्मान्न भवति वृक्षः
प्लक्ष इति । अयमाक्षेपः साधकबाधकयुक्तिनिर्देशपुरः-
सरं भाष्यरीत्या परिहियताम् — — ५.
(ख) अनो नुट् इति सूत्रे 'अवग्रहे ऽपि' तत्सूत्रेण
पदकारा अनुवर्त्याः पदकारैर्नाम लक्षणमनुवर्त्यम्
इति वचनस्य किं तात्पर्यम्, सूत्रस्य तत्र प्रसक्तो लौकि-
रित्येतत्सर्वं सोपपत्तिकं भाष्यवर्णितमनुसृत्य प्रतिपा-
द्यताम् — — — ५.
५. प्रयोगान्तरेषु मूर्धन्यः, ईषाः [illegible], मात्यन्तः
इत्यत्र निष्कासनः ऊर्ध्वम् च [illegible], प्रयोगे [illegible]
प्रयोगे [illegible], तदोः सः सावनन्त्ययोः —
एषु केषाञ्चित्पञ्चानां [illegible] प्रयो-
जनानि भाष्यरीत्या प्रदर्शनीयानि — — १०
६. अधोनिर्दिष्टेषु कानपि त्रीणि वार्तिकानि
उदाहरणोल्लेखं [illegible] च सम्यग् व्याख्येयानि —
चिन्त्यवृत्तौ, उपदेशवचनम् [illegible], गुणवृद्धीप्रत्वात्, [illegible]
ग्रहणानर्थक्यमनन्यत्वात्, [illegible] मन्ता

From the quotations Nos. 1, 1 and 6 it is clear that the Samgraha was not entirely metrical as is generally supposed.

Aristotle defines time as 'the number of motion, relative before and after.' The number here appears to be what is numbered.

— Encyclopaedia of Religion and Ethics Vol. 12 Page 344.

The view of Plotinus —

Time, according to Plotinus, is generated by the restless energy of the soul seeking to express in matter the infinite and eternal fulness of being. As it cannot do at a stroke, it is forced to a successive series of acts. Time is this life of soul held and contained in it

Some Foreign Views :—

... Days and nights, and months and years — these were not before heaven was made, he contrived them then, as it 'was' being fashioned. All these are divisions of time, and 'was' and 'shall be' are created as parts of time; we unwillingly do ill when we attribute them to eternal being. We say it was, and is and shall be, but if we would speak truly, only is belongs to it; 'was' and 'shall be' should be said of becoming that proceeds in time, since they are motions.

Plato: Timaeus and Critias.
trans. A.E. Taylor
Page 34.

Like a view incorporated by Bhartrihari in his Kāla samuddeśa. Nāgeśa accepts Kāla as क्षणसमूहरूप. Says he —

क्षणसमूहरूपः कालः, षडिन्द्रियवेद्यः, इदानीं पश्यामि, जिघ्रामीत्यादि व्यवहारात् ||

लघुमञ्जूषा पृष्ठ ८४६
चौखम्बा संस्कृत सीरीज

This view is accepted by Mimaṁsakas too —

प्रातः कालोऽयं सायं कालोऽयम् इत्यादि प्रत्ययानां सूर्योदयादि-दर्शनानुगृहीत मनोजन्यत्वात् कालस्य प्रत्यक्षत्वम्, तस्य षडिन्द्रियग्राह्यत्वं च वदन्ति ||

मानमेयोदय
पृष्ठ १६०
मद्रास संस्करण.

दिग्विपरीतपरत्वापरत्वेन कालो-
ऽनुमीयत इति केचित्॥

तर्कभाषा पृष्ठ 27

But other philosophers like Jayantabhaṭṭa etc. accept the view that kāla is प्रत्यक्ष.

ते वांछते प्रत्यक्षत्वं हि ऐन्द्रियकप्रतीति-
विषयत्वमुच्यते। तच्चेदस्ति कालस्य
नीरवपक्षस्यापि प्रत्यक्षता केन
वार्यते?

न चानुद्घाटिताक्षस्य
क्षिप्रादिप्रत्ययोदयः।
तदभावानुविधानेन
तस्मात् कालस्तु चाक्षुषः॥

केवलस्य एव तर्हि घटादिवत्
कस्मान्न गृह्यत इति चेद्
वस्तुस्वभाव एष न पर्यनु-
योगार्हः॥

न्यायमञ्जरी
पूर्वभाग पृष्ठ 136

Some scholars accept Kala as प्रत्यक्षगम्य while others accept it as अनुमेय.
Mahabhasyakara accepts it as अनुमेय —

निमेषऽयन्नाचारि दृष्टा, पुरस्ताच्च पिण्डीभूता न दर्शयितुं तथैव कालोऽपि।

and again,

"सूक्ष्मो हि भावोऽनुमेयेन गम्यः॥"

वर्तमाने लट् ३।२।१२३॥
इति सूत्रस्य महाभाष्यम्

अन्येऽपि हरदत्त देवदत्ताः, नील-मुत्पलमित्यादिवत् क्रियान्तरेण स्वरूपग्रहणात् प्रत्यक्षातिशयस्य च परोक्षत्वेऽपि तत्तत् कारणकार्योपपत्तेः अनुमेय एव काल इति मन्यन्ते।

He also does not accept the Nityatā and vibhutā of
Kāla ————

कालस्य नित्यत्व विभुत्वा-
दिकमपि न युक्तम्, काल-
स्याधिकरणत्वेनैव तत्तत्कार्यं
प्रति कारणतया उपाधि=
प्रत्यालिङ्गितस्य 'इदानीं घटः'
इत्यादि व्यवहारोपयोग्य-
धिकरणासम्भवेन तत्परिच्छे-
दकान्तरस्वीकारेऽनवस्थापाते
दोषात्। अद्वैतवादे तदसम्भवाच्च।
अतो नित्यत्वेन प्रवाहनित्यता
ग्राह्या, न तु स्वरूपनित्यता॥
(लघुमञ्जूषा ६४८-४८,
— चौखम्बा संस्कृत
सीरीज़)

संख्या - परिमाण - पृथक्त्व-
संयोग - विभागाः - पञ्च कालस्य
गुणा इति वैशेषिकादयः॥

and subsisting with, as, on the other hand, eternity is the life of intelligible being in its full, unbroken, absolutely unchangeable totality.

Baldwin; Dictionary of Philosophy and Psychology Page 700.

View of Spinoza —

Time is an imaginary representation wholly without ontological significance.

Baldwin, Dictionary of Philosophy and Psychology. Page 700.

The view of Leibniz—

Leibniz's view is that time is a system of possible positions of possible events related by before, after and simultaneous with. He holds that all possible world must be in time, though of course, the particular temporal relations of this actual world are contingent.

Encyclopaedia of Religion & Ethics. Vol. 12, Page 344.

The view of Locke,—

According to Locke the idea of time does not depend primarily on motion, but succession of ideas, and

[illegible]

and observations of distance between parts of this succession ... a moment ... is the time of one idea in our mind.

Essay 11-14

or

Baldwin's Dictionary
Page 700.

The view of Kant :-

Time is a necessary representation, lying at the foundation of all our intuitions. With regard to phenomena in general, we cannot think away time from them and represent them to us as out of and unconnected with time, but we cannot quite well re-

present to ourselves time void of phenomena. Time is, therefore, given a priori. In it alone is all reality of phenomena possible. These may be all annihilated in thought, but time itself as the universal condition of their possibility, cannot be so annulled.

— Kant's Critique of Pure Reason Translated by Meiklejohn pp. 28-35.

~~Ether~~ ~~etc.~~ Space direction and time are all ~~in reality~~ one ~~ultimately~~ fundamentally. It is because of limiting adjuncts that they appear different.

Some say that ~~time~~ Īśvara is the Cause, others look upon Kāla (time) and Svabhāva (Prakṛti). The time viewed as ~~that~~ the Cause is to be

To

The Editor,
The Caravan,
Delhi.

Sir,

I am sending you an article of mine entitled "Some Rural Festivals and Ceremonies at the Commencement of the Sowing Season." The article is the result of my extensive touring in the countryside to study folk-customs and manners. I hope you will give it a place in your esteemed columns and oblige.

Temporary address:— Yours Faith
3 Cross Road, Satya Vrat.
Panjabi Mohalla, Research
Ambala Cantt. College of In
Dated 12. X. 54. Banaras Hi

Quotations gathered from different works:— ......

येन मूर्तानामुपचयापचयाश्च लक्ष्यन्ते तं कालमित्याहुः —
महाभाष्य २।२।५॥

In the Rgveda we find such words as वत्सर, परिवत्सर, भूत, भव्य etc. In it is stated the fact that देश & kala are the different manifestations of Kala — विराट्। Purusa existed even before kala and after Kala. Spring etc are its actions.

Purusa is kala —...
पुरुष एवेदं सर्वं यद्भूतं यच्च भाव्यम् (Rg. 10/90/2॥)

In the Atharvaveda kala is Paramdevata. Kala is Creator — स्रष्टा, Kala is Sustainer भर्ता — In the

न ह पुरा ततः संवत्सर आस

Atharvaveda we meet with the following references to Kala :—

कालो भूतिमसृजत
काले तपति सूर्यः।
काले ह विश्वा भूतानि
काले चक्षुर्विपश्यति॥
(~~Rg. 10.~~
Atharva 19.53.6)

कालो ह सर्वस्येश्वरो यः
पितासीत् प्रजापतेः।
(Atharva 19.53.8)

कालादापः समभवन्
कालाद् ब्रह्म तपो दिशः।
कालेनोदेति सूर्यः
काले नि विशते पुनः॥
(Atharva 19.54.1)

काले लोकाः प्रतिष्ठिताः
(Atharva 19/54/4)

In the Taittiriya —

सूर्यो मरीचिमादत्ते
सर्वस्माद् भुवनादधि।
तस्याः पाकविशेषेण
स्मृतं कालविशेषणम्॥
(Taittiriya — 1.2.1)

Here Kala is defined in an earthly materialistic sense.

In the Upanishads the Kala is said to arise from Virat —

सोऽकामयत द्वितीयो म आत्मा जायेतेति, स मनसा वाचं मिथुनं समभवदशनाया मृत्युस्तद् यद् रेत आसीत् स संवत्सरोऽभवत्। न ह पुरा ततः संवत्सर आस। तमेतावन्तं कालमबिभः यावान् संवत्सरः तमेतावतः कालस्य परस्ताद् असृजत।

(Brhadaranyakopanisat 1.2.4)

In the discussions as towards time we find references to Kala in the Upanisads. All our actions & thoughts have their origin in Kala —

कालः स्वभावो नियतिः
यदृच्छा भूतानि योनिः
पुरुष इति चिन्त्यम् ॥
(Shwetaśvataropanishad 1/2)

In the Puranas Kala is primarily dealt with as a diety —

ब्रह्मा विष्णुरुद्रश्च
कालश्चैव कलाक्षयः।
सर्वेष्वेव हि भावेषु
चतुर्मूर्तिर्महेश्वरः॥
(ब्रह्माण्डपुराण, अध्याय ३२)

In the Viṣṇupurana too —

अनादिर्भगवान् कालो
नान्तोऽस्य द्विज विद्यते।
अविच्छिन्नास्ततस्त्वेते
सर्गस्थित्यन्तसंयमाः॥
गुणसाम्ये ततस्तस्मिन्
पृथक् पुंसि व्यवस्थिते
कालस्वरूपं तद्विष्णो-
र्मैत्रेय! वर्तते॥
(विष्णुपुराण, नागेशकृत-
योगसूत्रवृत्ति ४।३३॥)

Thus we see that in the Viṣṇupurāṇa Kāla is described as anādi and Īśvara, a description that remarkably agrees with Bhartrihari's.

In the Mahābhārata Kāla's absolute and अलौकिक power is expressed in verses like कालः पचति भूतानि

... ल इति

प्रजायते ॥

कालः संहरते प्रजाः॥

The Naiyayikas and Vaiseṣikas accept the external existence बाह्यसत्ता of Kala. —

कालः परापरव्यतिकरयौगपद्यचिरक्षिप्रप्रत्ययलिङ्गम्। तेषां विषयेषु पूर्वप्रत्ययविलक्षणानामुत्पत्तौ अन्यनिमित्ताभावात् यदत्र निमित्तं स कालः।

प्रशस्तपादभाष्य

कालस्य द्रव्यत्वं तु गुणाश्रयत्वात् इति ध्वनितं परापराभिधाने ह्यापेक्षिकत्वे तु अप्रादेशिकपरत्वेनैव गम्यते। अप्रथमोत्पन्नापेक्षया बहुतरतपनपरिस्पन्दान्तरितजन्मेति धीः परत्वकारणम्। अप्रथमोत्पन्नापेक्षया अल्पतरतपनपरिस्पन्दान्तरितजन्मेति धीः अपरत्वकारणम्। एवं द्वित्वं —

त्सम्बन्धेन। युगपद्गातोऽवयवो तेन येन चित सम्बन्धेन भाव्यते। ...
... एवं दैशात् द्वाभ्यामेवं दुःखं स्वीकार्य यत्तावत् तदृदुःखं कालः।

किरणावली भास्कर
पृष्ठ १३६

Certain doubts raised and answered —

ननु प्राथमिकपरिवर्तनमेवास्तु किं कालेनेति चेन्न। युगपदादिप्रत्यया नुमेयत्वात्। न च प्राथमिकपरिवर्तनादेव युगपदादिप्रत्ययाः सम्भवन्ति। एकस्मिन्नेव प्राथमिकपरिवर्तने निर्बाधप्रत्ययात् व्यपदेशाभावात्। युगपत्कालइति व्यपदेशः, न युगपदादिपरिवर्तनमिति। न च क्रियैव काल इति वाच्यम्, युगपदादिप्रत्ययाभावप्रसंगात्। तेन नातिरिक्तः काल इति प्रतीयते॥

The famous philosopher रघुनाथशिरोमणि does not accept the separate existence of Kala —

दिक्कालौ नेश्वरादतिरिच्येते मानाभावात् । तत्तत् निमित्तविशेष समवधानवशादीश्वरादेव तत्तत् कार्यविशेषाणामुपपत्तेः ॥

(पदार्थतत्त्वनिरूपण — १-३)

Shivaditya and other philosopher think that दिक्, काल and आकाश are all one and the same thing —

आकाशादित्रयं तु व्यक्तितः एकमेव उपाधिभेदात् नानात्वम्

(सप्तपदार्थी)

कलकत्ता संस्कृत सीरीज पृष्ठ 22

गौडपाद — The kārikā is —

कारणमीश्वरमेके ब्रुवते
कालं स्वभावं वा।
प्रजाः कथं निर्गुणतो व्यक्तः
कालः स्वभावश्च॥

None can say if the kārikā is actually Iśvara-Krisna. यदीयं कारिका ईश्वरकृष्णस्यैव तदा व्यक्तत्वं स्वभावस्य व्यक्तत्वं च प्रकृतेः परिणामत्वम्। साङ्ख्यतत्वालं आहं निर्गुणपरिणाम-त्वं कारणम्" इति प्रागपि काल-स्योक्तत्वाद् व्यक्तत्वेनैव ग्रहः।। However the Sankhya do not accept kāla and dravya as the Vaiśeṣikas do. Says Vacaspati Miśra —

कालश्च वैशेषिकाभिमत

Venīdatta rejects the view of Raghunātha Śiromaṇi —

"दिक् कालयोः प्रतिरिक्तत्वान-भ्युपगमे पूर्वस्यां घटः, इदानीं घट इत्याद्यनुगत प्रत्ययानुपपत्तेः। न चेश्वरादेव तथाप्रत्ययप्रतिनिर्वाहः उपदर्शितप्रतीतीनां वैलक्षण्यानुपपत्तेः ईश्वरस्यैकत्वात्"।

(पदार्थमण्डनम्)
(पृ ४१)

The Sāṅkhyas do not accept kāla. Lokamānya Tilaka has reconstructed a kārikā which in his opinion was lost in the Sāṅkhyakārikā. The reconstruction is based on

न, प्रत्यागतानागतादिव्यवहारभेदं
प्रवर्तयितुमर्हतीति। तस्मादयं यैरुपा-
धिभेदैः प्रत्यागतानागतादिभेदं प्रति-
पद्यते, सन्तु त एवोपाधयो
येऽनागतादिव्यवहारहेतवः, कृत-
मन्तर्गडुना कालेनेति सांख्याचा-
र्याः। तस्मान्न कालरूपतत्त्वा-
न्तराभ्युपगमः॥

(सांख्यतत्त्वकौमुदी
पृष्ठ ३३)

In Yogavāsiṣṭha kāla
existence is accepted only
[illegible] mind बौद्धिकसत्ता —
The Yogavāsiṣṭha says —

विद्युद्वलयमात्रोऽसौ कालो
दर्शनि तिष्ठति॥

योगवासिष्ठ (५।४९।४)

देशदैर्घ्यं यथा नास्ति
कालदैर्घ्यं तथात्मने

योगवासिष्ठ
(३।२०।२२॥)

निमेषे यदि कल्पौघ-
संविदं प्रतिविन्दति।
निमेष एव तत्कल्पो
भवत्यत्र न संशयः॥

कालो यदि निमेषत्वं वेत्ति
कल्पो ऽप्यसौ ततः।
निमेषो भवति क्षिप्रं
तादृग्रूपात्मिका हि चित्॥
(योगवासिष्ठ)
(३।६०।२०॥
(३।६०।२१॥)

कान्ता विरहिणामेकं वासरं
वत्सरायते॥
(योगवासिष्ठ) (३।२०।२१)

ध्यानदृष्टीन चेतो-
न दिनानि न रात्रयः॥

योगवासिष्ठ ३।६०।२६॥

This very view is accepted by Yogadarśana—

स खल्वयं कालो वस्तु-
शून्यो बुद्धिनिर्माणः शब्द-
ज्ञानानुपाती लौकिकानां व्युत्थित-
दर्शनानां वस्तुस्वरूप इवाव-
भासते। क्षणस्तु वस्तुपतितः
क्रमावलम्बी। क्रमश्च क्षणा-
नन्तर्यात्मा। तं कालविदः
काल इत्याचक्षते योगिनः॥

(योगसूत्र — व्यासभाष्य)
[॥३। ५२॥]

In Grammar action or Kriya is considered as Kala + Patañjali says

(iii) Mahabhasya —

नान्तरेण क्रियां भूतभविष्यद्-
वर्तमानकाला व्यज्यन्ते ॥
महाभाष्य
१।३।१॥

शब्दशास्त्रमतो रमेदात् क्रियैव
काल इति व्यपदिश्यते।

Kaiyaṭa explains this as —
कालो हि प्रसिद्धपरिमाणया
क्रियाऽप्रसिद्धपरिमाणाया
क्रियायाः परिच्छेदकः।
गोदोहादि क्रियाविशेषश्च
परिच्छिन्नपरिमाणत्वात्
तदपरा प्रसिद्धपरिमाणाया
क्रियाविशेषस्य परिच्छेदहेतुत्वात्
कालाख्यमालादधति।
गोदोहमावर्त्ते। अन्यतः प्रसिद्धपरि-
माणो गोदोहतादिरपि देवदत्तादि-
गतास्थानादिक्रियाः परिच्छिन्दन्
भवत्येव कालः। यत्र
कालनित् बाह्यक्रिया नास्ति

तथापि प्राणप्रवाहादिरूपा
क्रिया कालरूपेण परिणमते।
प्राणप्रवाहादिवाच्य बुद्ध्या
संकलनं भवति। बाह्यक्रियास्वपि
बुद्धिसंकलना क्रिया बाह्यपद-
क्रियापरिच्छेदकत्वात् काल-
इत्युच्यते। तथाहि — सूर्यादीनां
बुद्धीनामुदये बाह्ये चिरकाल-
त्वावबोधे, अल्पीयसामुदये क्षिप्र-
कालत्वमिति। प्राणस्पन्देन
व कलयत्येव वर्तनं योगिनः।
अतः क्रियैव कालः।

(प्रदीप ९।१।६०॥)

Bhartrhari view tallies
with that of Kaiyyata. Says
he —

क्रियान्तरपरिच्छेदे
प्रवृत्ता या क्रियां प्रति।
निर्ज्ञातपरिमाणा सा
कालइत्यभिधीयते॥

[illegible] Mahabhashya —

ज्ञाने स्वरूपं तं कुर्वन्ति –
ह्यतिने नैव नुतं हृतिः।
प्रतः क्रियान्तराभावे
सा क्रिया काल उच्यते॥
(वाक्यपदीय)
(कालसमुद्देश ७६,७८)

Under Panini's Sutra "कालाः परिमाणिना" (२|२|५||) Patanjali gives the following definition of Kāla —

येन मूर्तीनामुपचयाश्चापचया-
श्च लक्ष्यन्ते तं काल-
मित्याहुः। तस्यैव कया-
चित् क्रियया युक्तस्याहरिति
च भवति रात्रिरिति च। कया
क्रियया? आदित्यगत्या।
तयैवासकृदावृत्तया मास

न तु शुद्धसंविन्मात्रत्वे तत्त्व-
भासनम्, यत् संविद इत्थं
विमर्शनम् प्रतिहतं यदहममुना-
ऽपि रूपेण इत्थं प्रकाश-
मेत्येवं रूपश्च व्यापारः कर्तृत्वो
परमः परमैश्वर्यं स्वातन्त्र्य-
शक्तिः। सा कालोद्योपयुक्तत्वात्
भगवतः कालशक्तिरित्यु-
च्यते।"

(ईश्वरप्रत्यभिज्ञाविमर्शिनी
द्वितीयभाग पृष्ठ ८
काश्मीरसंस्कृतसीरीज)

This view is accepted by
Helārāja too:—

क्रियात्मकः एव एक पर-
ब्रह्मोपनिषदः तत्त्वो भावः। स एव
नानाविधैः कार्यकारितामात्र प्रपन्ना
शक्तिभेदेन व्यवह्रियते। तथा
~~च~~ ~~वसु~~ कुमिकानि ~~वसु~~-
[illegible] इत्यादि [illegible]

प्रभवत परिवर्तमानात् भगवान्
प्रकाशयन् कालयति भूतानीति
काल इत्युच्यते। न विभुः
स्वतन्त्रः। ईश्वर एव 'स्वातन्त्र्य-
शक्तिः' काल इति नागेश-
पदीये 'सिद्धान्तितम्' इत्यन्यद्।
(प्रकीर्ण. प्रकाश
कालसमुद्देश 14)

According to Jainas
Kala is वर्तनालक्षण —
वर्तनालक्षणो कालः
(तत्त्वरत्नावतार
पृ 42)
(तत्र इत्यवगन्ति।) The
Jainas accept six द्रव्य
one of which is
अद्धासमय which is nothing
but Kala. Here Kala
has प्रतिक्षण but not
अध्रुवत्व. We find it—

इति भवति संवत्सर इति च भवति "॥

प्रदीप ३।२।८४॥ महाभाष्ये

Kaiyyaṭa further gives two forms of Kāla (द्विविधे) at another place —

तत्र केचित् नित्यं कालं पदार्थानां जन्म प्रतिबन्ध्याभ्यां स्थिति-उत्पत्ति-प्रलय-हेतुमावक्षते। तत्र संसर्गि-तूर्य-क्रियाभेदात् भेदाभ्यो मासादिभेद व्यवहारो भूतादिव्यपदेशश्च। अन्ये तु प्रसिद्ध परिमाणा क्रिया तु अर्ष-(?) रहिता, अप्रसिद्ध परिमाणाया: क्रियाया: परिच्छेदायोपात्ता अहरादिव्यपदेश्या: काल इत्याहु:॥

प्रदीप ३।२।८४।
(महाभाष्ये)

This view of Kaiyyata, however, has been contradicted by Nagesh very forcefully:-

प्राचे पक्षे क्षणोपाधे निर्वक्तुमशक्यत्वम्।
उत्तरदेशसंयोगावच्छिन्नक्रियेति चेत्,
तस्या विशेष्यविशेषणभावव्यत्यये
च पदार्थानामपि स्थिरत्वात् क्षणव्यव-
हार नियामकत्वाभावः। अतिरिक्ते
सिद्धेऽतिरिक्तः क्षणपदार्थ इति
तत्प्रचयैरेव कलामुहूर्तादि-
व्यवहारोपपत्तौ किमण्डेन तेन।....
अन्ये त्विति मतेऽप्येष दोषोऽस्त्येव।
किञ्च प्रसिद्धपरिमाणे त्वपेक्षितसंगतता,
तस्या अपि क्रियामात्रस्यैव परि-
च्छेदकत्वेऽनवस्थापत्तिरिति।"

In Nagesa's view Kala-
is — प्रकृतेः परिणामस्य
विवर्तस्य वाऽऽति मञ्जूषास्य
विभोः क्षणस्य कालत्वात्।
यद्वा शब्दतन्मात्र एव

दिग्वत् कालः।

प्रदीपोद्योत महाभाष्ये
सूत्र ३।२।८४॥

The Śaivas take kāla as the Swatantryaśakti of Parameśvara. Bhartrihari seems to have incorporated this view in his Vākyapadīya —

प्रत्याहितकलां यस्य
कालशक्तिमुपाश्रिताः
जन्मादयो विकाराः षड्
भावभेदस्य योनयः
(प्रथमकाण्ड)

"कालाख्येन हि स्वातन्त्र्येण सर्वाः परतन्त्रा जन्मवत्यः शक्तयः समाविष्टाः कालशक्तिवृत्तिमनुपतन्ति। ततश्च, प्रतिभावं वैश्वरूप्यस्य प्रतिबन्धाभ्यनुज्ञाभ्यां शक्त्यवच्छेदेन नु भवाति भावभासोपगमो

लक्ष्यते। सर्वेषां हि विकाराणां
कारणान्तरेष्वपेक्षावत्तां प्रतिबन्ध-
जन्मनामनुग्रहाय सहकारिकारणं
कालः। प्रतिजायन्त इत्यादिना
प्रागभावप्रध्वंसाभावौ प्रोक्तौ: षड्-
भावविकारा एतयोरेव क्रियाः।
तेनायमेव जगत् परिवर्तते।
अतएव कालं लोकपञ्चकस्य
तु मध्ये प्रपञ्चयते। स्वातन्त्र्य-
कल्पनायाः मूलं तु 'स्वतन्त्रः
कर्ता' १।४।५४। इति केचिद्
वदन्ति। (see Abhinavagupta - An
Historical and Philosophi-
cal Study). V.R. P. 203-204.

Acharya Abhinavagupta
explains kala as follows—

मायाविषये भगवतः नित्य-
निधनयाः कर्तृशक्तेः काल-
कृतावभासितं नाम व्यापारः।

depicted in Jaina works known as jīva and ajīva ——

"किमयं भंते! लोएत्ति पवुच्चई? गोयमा! जीवा चेव, अजीवा चेव इति।"

तत्त्वरत्नाकर ~~श्रीभाष्यम् २।२।३९॥~~ पृष्ठ ४२

Some other scholars ( ) accept Kāla as one of the five tattvas arising from illusion माया. The five tattvas are — Kāla, Niyati, Kalā, vidyā, rāga. Other scholars, however, [illegible] Śakti the dharma of Śiva and that Śakti is of two types — Kāla-śakti and Bhakti-śakti —

तत्र कालशक्तिः कलारूपेण विश्वनिर्माणे हेतुः वासना।

~~भगवत परिवर्तमानान् भावान् प्रका-~~
~~शयन्~~

रूपेण च प्रवृत्तेः कारण-
मित्याहुः।

विरूप

"नीरक्षेत्रवत् भायाः सर्वाणि
कार्याणि कालशक्तावन्त-
र्भवन्ति"

~~श्रीभाष्ये~~
~~२।१।३।२४~~

A Handbook of
Virsaivisism by Nandi-
matha, 1942.

In Vedanta kala is
supposed to exist in Brahman
whereafter it gets reflected
परे ब्रह्मण्यारोपितप्रातिभासिक-
मेव काल इत्युच्यते।

Ramanuja too does not

accept the independent existence

of Kāla. Says he:—

"...कालस्य पदार्थविशेषणतयैव प्रतीतेः, तस्य पृथगस्तित्व-नास्तित्वादयो न वक्तव्याः, न च परिहर्तव्याः। कालोऽस्ति नास्तीति व्यवहारो व्यवहर्तृणां जात्या-द्यस्तित्वनास्तित्वव्यवहारतुल्यः।"

श्रीभाष्यम्
2।2।39

Here compare the view

of Helārāja—

,प्रविचयानां लक्षणहेतुभूतानां प्रवृत्तं भेदावभासमयो हि संसारः। भेदश्च देशकालाश्रयम्। तत्र च कालभेदो जगत्सृष्टेराद्यः। निष्कृष्टं हि ब्रह्मतत्त्वमकालकलितम्, प्रवि-द्यावशात् क्रमरूपोपग्रहेण यथा-यथं विवर्तत इति कालात्मनैवात्र क्रमेण प्रत्यवभासितोऽना-पदार्थानां

नादीति हृद् जीवात्मगत:, सर्वस्य च
भेद ज्ञातस्तु विद्यामयत्वात्।
कालो ऽप्येवं चित्त एव। प्रविभूतानां
तु विद्यानां सर्वस्य भेदनं चक्षुर-
गमादयन्न घटते ॥"

(तृतीयकाण्ड
वाक्यपदीय.)

Kala has different attributes. It is एक, विभु, निरवयव and नित्य.

Nageshabhatta however, does not accept kala as the Eka. Says he:-

..."एकत्वे तस्य कार्यवैचित्र्या-
नियामकत्वानुपपत्तेरिति भा. ज्योति-
शास्त्रानुपपत्त्या क्षणधारा-
रूप: काल इति युक्तम्॥

प्रदीपोद्योत
2/2/5॥

Bhartṛhari Not A Buddhist — Evidence From Nearer Home.

(K. Madhavakrishna Sarma)

Vācaspati Miśra in the Tattva Bindu quotes and assigns to Bāhyas the Kārikā :

परेषामनुपाख्येयमभ्यासादेव जायते।
मणिरत्नादिषु ज्ञानं तद्विदां नानुमानिकम्॥
(P. 14. Pandit Series)

This (with some difference in reading) is found in the Brahmakaṇḍa (35) of the Vākyapadīya. Pathak read in the term Bāhya a reference to the Buddhists and concluded that the great grammatical philosopher was a Buddhist (J.B.R.A.S. Vol. 18, p 341 ff)

Bhartṛhari was a Kashmirian and any information on him coming from Kashmirian sources has, therefore, to be considered highly authoratative. The Kashmirian authors are unanimous in regarding him as a great representative of the pre-Śaṅkara phase of Advaitic thought is clearly shown by the following extracts from works on Śaivism.

Somānanda Utpala :—

In the course of his criticism of the Sphoṭa in the Śivadṛṣṭi Somānanda says :

विज्ञानमात्रकं यावत् समीक्षायामुदाहृतम्।
(P. 83. Pandit Series)

On this Utpala quotes as from Bhartṛhari's Śabdadhātusamīkṣā

(Footnote:— In my paper — Śabda-dhātu-Samīkṣā: A lost work of Bhartṛhari (in the course of publication in the Annals of the Venkateshwar Oriental Institute) I have drawn attention to this work of Bhartṛhari which is lost to us. I have also shown there that the anthology cannot be the work of the great grammarian.] two verses of which the following strongly savours of Advaita:—

दिक्कालाद्यनवच्छिन्नानन्तचिन्मात्रमूर्तये।
स्वानुभूत्येकमानाय नमः शान्ताय तेजसे॥

Cf also. (P. 84.)

तानि दृष्ट्वा सृजति सृष्ट्वा वानुप्रपश्यति।
पश्यन्त्यः सत्यरूपास्ताः तत्सत्यत्वे न दर्शनम्॥
असत्ये सत्यदृष्ट्यैव पश्यन्त्यां मलिनात्मता।
असत्यान् सत्यरूपान्वा कथं सृजति कल्पितान्॥

Utpala: तानि तानि वस्तूनि दृष्ट्वा वा सृजति। सृष्ट्वा वानुपश्यति। इत्येतदवास्तु। ....पश्यन्तीत्वमेव न युक्तम्। तथाहि सत्यरूपास्ताः; तद्दृश्यानां च सत्यत्वे न दर्शनं साभ्युपगमे द्वैतप्रसङ्गात् ...... (P. 52)

अविद्यास्याः स्वधर्मः, किं परधर्मोऽथवा भवेत्।
स्वधर्मत्वेऽस्या मालिन्यं परधर्मोऽधिकस्य सा॥

Utpala: न ब्रह्मवादे ब्रह्मणः कश्चि–दूर्वः परोऽस्तीति शास्त्रेऽभीष्टः॥ (P. 53)

नहि तस्यानिमित्तं वा कारणं सम्भवति वा

Utpala: निमित्तभावे द्वैतापत्तिः। (P. 61)
पृथक्त्वे बहवः पश्यन्तः स्युः। तत इव नाद्वैतम् (P. 64)

अद्वयवादः स्थितः। पश्यन्तीति परापर....
स्वभूरूपानुसन्धानः प्रतीयतेऽन्तः आरम्भः (P. 94)

Abhinava: सर्वत्र हि मन्त्र एव हृदयम्।
मन्त्रश्च विमर्शनात्मा। विमर्शनं च परा....
....। तत एवोक्तम्
....

तत्र तावत् ... लोकानामानन्द .... |
इत्यादि च इत्यागमेषु |

तत्रभवद्भर्तृहरिपादैः —
न सोऽस्ति प्रत्ययो लोके यः शब्दानुगमादृते |
अनुविद्धमिव ज्ञानं सर्वं शब्देन भासते ||
वाग्रूपता चेदुत्क्रामेदवबोधस्य शाश्वती |
न प्रकाशः प्रकाशेत सा हि प्रत्यवमर्शिनी || इति ||
सैषा संसारिणां संज्ञा बहिरन्तश्च वर्तते |
यदुत्क्रान्तौ विसंज्ञोऽयं दृश्यते काष्ठकुड्यवत् ||
इत्यादि च | तदेतेन नापि भर्तृहरिः ... निर्वोढव्यम् |
बौद्धैरपि ... प्रकाशस्य
प्रामाण्यं ... एवायमर्थः |
(Isvarapratyabhijñavimarśini
pp. 212-13. Kashmir Series)

Here Abhinava clearly points out that Bhartr-hari is not a Buddhist.

Yogaraja:

तदेतत्सकलमात्मकं सर्वं ब्रह्मेत्याद्युक्तम् | यदाहुः श्रुत्यन्तविदः सदेवेदं सोम्याग्र आसीदिति | पूर्णमिदं परम् | ... पृथक्त्वोपशमाद्द्वैतम् | ... एवाभेद ... | प्रकर्षापकर्षाभावात् समम् | ... इति ... |

सत्यासत्यौ तु यौ भागौ प्रतिभावं व्यवस्थितौ |
सत्यं यत्तत्र सा जातिरसत्या व्यक्तयः स्मृताः ||
यदादौ तदन्ते च यन्मध्ये तस्य सत्यता |
इति तत्रभवद्भर्तृहरिनिरूपितरीत्या सत्यं तदेव सत्तात्मकमेतत्सर्वं ... पराख्या शक्तौ विश्राम्यति |
(परमार्थसारविवृति pp. 91-92
Kashmir Series)

Ramakantha:

यः सर्वदा सर्वार्थेषु धातुः सर्वेश्वरस्य स्वस्वभावस्य तल्लीनत्वलक्षणं प्रलयं स्वसामर्थ्य-सिद्धं प्रतिक्षणप्रत्यवमर्शात्मकत्वात्तत्त्वादिप्रमितिं तन्वन्स्फुरत्तासारजागरत्तत्स्वभावेऽपि प्रमितौ ... नेत्रादिप्रकाशयति | तस्य ... सर्वकालत्वलक्षणी-स्वातन्त्र्येण ... वर्तमानः ... ।

किन्तु स्वतन्त्रः स्वशक्त्यैव प्रपञ्चं तानुसृजति |
यथाह भर्तृहरिः —

प्रविभज्यात्मनात्मानं सृष्ट्वा भावान् पृथग्विधान् |
सर्वेश्वरः सर्वशक्तिः स्वप्ने भोक्ता प्रपद्यते ||

स्पन्दकारिकाविवृतिः p.102, Kashmir Series)

शब्दाद्वयवादिभिरपि विवृतिवाक्यैर्युक्त्या तद्ब्रह्म प्रतिपादयद्भिः स्वातन्त्र्यमेवास्य प्रदर्शितम् | यदाहुः —

वाग्रूपता चेदुत्क्रामेदवबोधस्य शाश्वती |
न प्रकाशः प्रकाशेत सा हि प्रत्यवमर्शिनी ||

(P. 148 etc. ...)

Bhaṭṭa Nārāyaṇa Kaṇṭha:

ये वेदान्ते ब्रह्म एकमात्मा चिदचिद्व्यक्तिलक्षितः | (Mṛgendratantra)

'आत्मैवेदं जगत्सर्वं नेह नानास्ति किंचन' तथा 'एको वशी सर्वभूतान्तरात्मा एकं बीजं बहुधा यः करोति' इत्यादिश्रुतिभिः परमात्मैव सकलानि चाविद्यानाविर्भावितिरोभावप्रवृत्तिभूतः प्रतिपूर्णषाड्गुण्यवैभवः स्वतन्त्र एकोऽपि सन् संसृत्यर्थं त्रिविधमलोपाधिभेदेन स्वभावान्तरानुविधायी प्रथमादिव गतोऽभ्युदयाय भवतीति वेदान्तविदः प्रतिपन्नाः | त एवं हि सत्त्वोत्कटेन शान्त इव, रजोबहुलेन भगवानिव ..., प्रशान्तात्मकं च तमसि मुग्ध इवास्ते | ननु ततोऽन्यत् + पृथक्कल्पितं देवतिष्ठते | तस्यैव तथा तथा वैचित्र्येणावभासितेः सत्यत्वात् | द्वैतप्रतिभासस्य द्विचन्द्रादिज्ञानवद् भ्रान्तत्वात् | तथा चाह तत्रभवान् भर्तृहरिः —

यथा विशुद्धमाकाशं तिमिरोपप्लुतो जनः |
संकीर्णमिव मात्राभिश्चित्राभिरभिमन्यते ||
तथेदममृतं ब्रह्म निर्विकारमविद्यया |
कलुषत्वमिवापन्नं भेदरूपे प्रवर्तते || इति |

एवं चाभिन्नमेवेदं परं ब्रह्म परमात्मलक्षणम् |

(Pp. 64-65. Kashmir Series)

These verses have been quoted by Kamalaśīla also in his Pañjikā

on the Tattva Saṅgraha of Śāntarakṣita (P. 72. Gaekwad Series) to elucidate Bhartṛhari's Śabdādvaita.

The evidence of these authors whose authority is indisputable, is sufficient to prove that Bhartṛhari was not a Buddhist.

I now turn to the Vācaspati's ascription of the Vākyapadīya verse to Bāhyas. If by this term Vācaspati refers to Bhartṛhari we may explain it in two ways: In the first place it must be noted that at intervening Karaṇas 2.1.3.12. & 2.2.7.38 of the Brahmasūtra (See the Śaṅkarabhāṣya and Bhāmatī) all the Darśanas except the Brahmādvaita are said to be Vedabāhyas; it is perhaps according to these Adhikaraṇas that Vācaspati regards Bhartṛhari or his Darśana as Bāhya. Secondly, there is the fact that Bhartṛhari does not accept an Īśvara apart from Śabda: his philosophy has to compromise with religion. On this we have the authority of Utpala. Referring to Śabdabrahmavāda he says:

पश्यन्ती च नेश्वरप्रत्यभिसंधानेन
शब्दनात्मिका परमेश्वरशक्तिरिष्यते।सर्वाद्ये-
रीश्वरोपगमप्रसङ्गात्।

(Śivadṛṣṭivivṛti P. 58)

This might have made Vācaspati regard him outside the pale of orthodoxy.

There is difference in reading between the verse quoted by Vācaspati and that found in the Vākyapadīya and it is not impossible that Bhartṛhari has taken it from some Buddhist work and incorporated it in his work with some modi-

...fications and that Vācaspati is quoting it from the original source (Footnote: It must also be noted that if Bhartṛhari were a Buddhist, Abhinavagupta or other Śaiva philosophers like would not have referred to him with the honorific तत्रभवत्; see also Locana, p. 47, Kāvyamālā Series, 1891. The Vākyapadīya contains overwhelming doctrinal evidence for Bhartṛhari's having been a great Advaitin: this I wish to deal with elsewhere.)

It is wrong to say that neglect has been accorded to the Vākyapadīya as a work of a Buddhist. M. Ramakrishna Kavi rightly observes:—

"Even Vākyapadīya owing to its unusual extent and criticism of hundreds of philosophical theories as held in his days and remarkably aphoristic terseness of his language, whether in prose or in poetry, contributed to its disappearance as a text-book for the study of philosophy & grammar. But a careful study of the Indian philosophy reveals that most of the authors of न्याय, वैशेषिक, वेदान्त and व्याकरण have simply worked out on the arguments advanced by Bhartṛhari in their contributions. It is not too much to say the final shape Advaita took in the hands of Śankara had all the germs of development in Vākyapadīya itself through he identifies Brahman with Śabda or with Śabdabrahman ...... The evolution of Indian philosophy will lose an important link if study and appreciation of Vākyapadīya is ignored."

(Journal of the Andhra Historical Research Society, Vol. IV pp. 239-240)

Bhartṛhari – A Great Post ~~Upanisadic~~ Upanisadic Intuitionist.

(K. Madhavakṛṣṇa Sarma).

At a time when the orthodox Vedic faith had been shaken to its foundations by the vigorous logic of the Buddhist, when the domain of revealed dogma was overrun by scepticism, intuition having travelled before intellect, there rose on the horizon of Indian philosophical thought Bhartṛhari, a great post-Upanisadic intuitionist, a most able champion of the 'authority of scripture' and a most uncompromising critic of (Anumāna) inference. His Magnum Opus, the Vākyapadīya, is the fountainhead wherefrom almost every later writer, friendly or hostile, has drawn his inspiration. Though one of the most important of the available records of development of Indian philosophical thought between Upanishads & Śaṅkara, the work has not hitherto been appreciated adequately by modern historians of Indian philosophy. What is even more unfortunate is that Bhartṛhari, to whom scripture & intuition are the authorities par excellence, should be regarded by some as a Buddhist.

Though mainly a work on Śabdaic Absolutism, the Vākyapadīya contains also discussions of various important philosophical topics. Its first (the Brahma) Kāṇḍa a translation from which is given below, expresses the view that in matters spiritual, logical arguments are incompetent

to lead us to the truth and that scripture and intuition alone are competent:—

"Dharma, i.e. the means to the attainment of the summum bonum of life, cannot be determined by logical arguments unsupported by scripture i.e. by the Vedas; even the knowledge of super-sensible things possessed by the sages, is derived from scripture (30)

"The paths leading to the knowledge of Dharma i.e. the Vedas, Smṛtis etc are of unbroken continuity (their authority never having been questioned by the Śiṣṭas) and fixed; as they have been universally established, none can oppose them on the strength of logical arguments. (31)

"The establishment of Bhavas (things) through inference is difficult when the Śaktis (powers i.e. the characteristics of things) are differentiated by Avastha desha and kala. Further, the Śakti a bhava is known to possess is annulled when that Bhava comes into contact with another particular one. For instance the Śakti of fire is to burn; and if bhava and Śakti are were in-separable, the presence of one would lead to the inference to the other; but this is not so: they are separable as e.g. when a mani (a magic stone) is brought into contact with fire, the latter loses its dahaśakti (its power to burn (32-33)

"An object inferred with care in one way by some well-versed in in inference, is inferred in quite another by others who are more competent. Hence inference as a means of knowledge is always of relative validity & unreliable especially when it operates in super-normal matters (34)

The Concept of Kala as death: —

एवं रामस्त्वमं राम इति कालेन चोदितः।
एवन्दोनां समरे जघ्नुः ....

R. 3.31.47.

कालस्य नयने युक्तो यमस्य पुरुषाश्च ये।

M.B.H. 2.343.

उपेत्य मुनिवेषोऽथ कालः प्रोवाच राघवम्

Ragh. 15.92.

न कर्ता कस्यचित् कश्चिन्नियोगे नापि चेश्वरः।
स्वभावे वर्तते कालः कस्य कालः परायणः॥
तस्य कालः परायणम्.

R. 4.24.5 Jgg. Sugr. i.18.18.
4.25.5!

Bhartrhari 3.43. Vergid. B.H. No. 948.

यथा यमो यथा मृत्युर्यथा कालो यथाविधिः।
हन्तासि राघलानघ ....

R. 3.69.20.

एवम्यधावत संक्रुद्धः प्रजाः काल इवान्तकः

R. 3.7.9.

एवं नाकस्य नाम होऽयं कालो लोकप्रकालनः

Harivaṁśa 374.

पितॄणां पतिर्विनियतं कालं वैश्वानरं प्रभुम्

Hariv. 12,492.

What E[illegible] about

Time

The physical time-concept answers to the time-concept of the extra-scientific mind. Now, the latter has its roots in the time-order of the experiences of the individual, and this order we must expect as something primarily given. One experiences the moment 'now', or, expressed more accurately, the present sense-experience combined with the sense-recollection of earlier sense experiences. That is why sense-experiences seem to form a series, namely the time-series indicated by 'earlier' and 'later'. The experience-series is thought of as a one-dimensional continuum. Experience-series can repeat themselves and can then be recognized. They can also be repeated inexactly, wherein some events are replaced by others without the character of the repetition becoming lost for us. In this way we form the time-concept as a one-dimensional frame which can be filled in by experiences in various ways. The same series of experiences answer to the same subjective time-intervals.

The transition from this subjective time (Ich Zeit) to the time-concept of pre-scientific thought is connected with the formation of the idea that there is a real external world independent of the subject. In this sense the (objective) event is made to correspond to the subjective experience. In the same sense there is attributed to the "subjective" time of the experience a "time" of the corresponding "objective" event. In contrast with experiences external events and their order in time claim validity for all

[illegible]

[illegible]

This process of objectification would encounter no difficulties, were the time-order of the experiences corresponding to a series of external events the same for all individuals. In the case of the immediate visual perceptions of our daily lives, this correspondence is exact. That is why the idea that there is an objective time-order became established to an extra-ordinary extent. In working out the idea of an objective world of external events in greater detail it was found necessary to make events and experiences depend on each other in a more complicated way. This was at first done by means of rules and modes of thought instinctively gained in which the conception of space plays a particularly prominent part. This process of refinement leads ultimately to natural science.

Space

In this article we are concerned with the meaning of where that is space. It appears that there is no 'quality' contained in our individual primitive sense experiences that may be designated as spatial. Rather what is spatial appears to be a sort of order of the material objects of experience. The concept 'material object' must therefore be available if concepts concerning space are to be possible. It is the logically primary concept. This is easily seen if we analyse the spatial concepts, for example, "next to" "touch" and so forth, that is, if we strive to become aware of their equivalents in experience.

The "concept" ... is ... in taking into account the persistence in time or the continuity, respectively, of certain groups of experience complexes. The existence of objects is thus of a conceptual nature and the meaning of the concepts of objects depends on their being connected (intuitively) with groups of elementary sense-experiences. This connection is the basis of the illusion which makes primitive experience appear to inform us directly about the relation of material bodies (which exist after all only in so far as they are thought).

In the sense thus indicated we have (the indirect) experience of the contact of two bodies. We need do no more than call attention to this, as we gain nothing for our present purpose by singling out the individual experiences to which this assertion alludes.

Many bodies can be brought into permanent contact with one another in manifold ways. The general laws of such positional relationships are essentially the concern of geometry. This holds, at least, if we do not wish to restrict ourselves to regarding the propositions that occur in this branch of knowledge merely as relationships between empty words that have been set up according to certain principles.

Pre-Scientific Thought: —

Now what is meaning of the concept space which we also encounter in pre-scientific thought: The concept of space in pre-scientific thought is characterized by the sentence — "we can think away things, but not the space which they occupy." It is as if, without having had any experience of any sort we had a concept, may even a presentation, of space,

... (34) ...

se experiences with the help of this concept, present 'a priori'. On the other hand space appears as a physical reality, as a thing which exists independently of our thought, like material objects. Under the influence of this view of space, the fundamental concepts of geometry: the point, the straight line, the plane, were even regarded as having a self-evident character. The fundamental principles that deal with these configurations were regarded as being necessarily valid and as having at the same time an objective content. No scruples were felt about ascribing an objective meaning to such statements as "three empirically given bodies" (principally infinitely small) lie on one straight line," without demanding a physical definition for such an assertion. This blind faith in evidence and in the immediately real meaning of the concepts & propositions of geometry became uncertain only after the non-Euclidian geometry had been introduced

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The "concept" "object" is a means of taking into account the persistence in time or the continuity, respectively, of certain groups of experience complexes. The existence of objects is thus of a conceptual nature and the meaning of the concepts of objects depends on their being connected (intuitively) with groups of elementary sense-experiences. This connection is the basis of the illusion which makes primitive experience appear to inform us directly about the relation of material bodies. (which exist after all only in so far as they are thought).

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Many bodies can be brought into permanent contact with one another in manifold ways. The general laws of such positional relationships are essentially the concern of geometry. This holds, at least, if we do not wish to restrict ourselves to regarding the propositions that occur in this branch of knowledge merely as relationships between empty words that have been set up according to certain principles.

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and as g... our sense-experiences with the help of this concept, present 'a priori'. On the other hand space appears as a physical reality, as a thing which exists independently of our thought, like material objects. Under the influence of this view of space, the fundamental concepts of geometry: the point, the straight line, the plane, were even regarded as having a self-evident character. The fundamental principles that deal with these configurations were regarded as being necessarily valid and as having at the same time an objective content. No scruples were felt about ascribing an objective meaning to such statements as "three empirically given bodies" (principally infinitely small) lie on one straight line," without demanding a physical definition for such an assertion. The blind faith in evidence and in the immediately real meaning of the concepts & propositions of geometry became uncertain only after the non-Euclidian geometry had been introduced

Notion of Time in Hindu Philosophy.

(Sukumar Ranjan Dasa)

What is Time? A mystery, a figment but all-powerful? It conditions the exterior world, it is motion married to & mingled with the existence of bodies in space and with the motion of these. Would there be no time if there be no motion? No motion if no time? Is time a function of space and/or space of Time. Or are they identical? Such must have been the train of thoughts that passed through the mind of early thinkers when they set upon pondering over the notion and function of Time.

Thus the earliest expression of human mind on the notion of Time is a vague pronouncement on the "all-powerful character of Time." "Time drives as a horse with seven reins, thousand eyed, unaging, possessing much speed. His wheels are all beings. He brought the beings together and duly encompasses them. Being the father, he becomes the son of them all. There is verily no other brilliance that is higher. Time generated yonder sky, Time also these earths. What is and what is to be stands out sent forth by Time. From Time came into being the Waters. By Time the Sun rises; in Time he goes to rest again; Time generated of old what is and what is to be." (Atharva Veda Suktas XIX 53-54) Such vague expressions did, no doubt, lead to

Notion of Time in Hindu Philosophy.
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lead to more consistent and rational deliberations on the notion of Time. The later Hindu philosophers maintained Kāla (Time) as an independently existing Force and they gave the following reasoning:—

All perceptible things are perceived as moving, changing, coming into existence, and passing out of it. They are produced and destroyed. There must be some Force or Power which thus brings them into existence and moves them all. The things themselves cannot do it. There must therefore, be something which makes this movement, organization and destruction of things possible. It is this something, the Power or Force, which is Kāla. As it moves and changes things it gives rise to in the percipient the notions, with regard to those things of past, present and future, of old and new. (Vaiśesika Sūtra, Upaskāra & Vivṛti II. ii. 6. Nyāya Vārttika II. i. 36. Aparasminnaparam yugapat ciram kṣipramiti kālaliṅgani) That is to say, it produces all those relations which are termed temporal and is in this sense only Time. It must be conceived as a Reality, for it cannot be shown to be dependent for its existence upon anything, rather it is upon Kāla (Time) that all moving and discrete things depend, in so far they have movements or change. It must be also a Reality which pervades the whole universe that is to say, has relations with all things that are moving and changing. In fact it is a reality which relates things together in regard to their movements and changes, and thus enables a percipient to speak of some things as old and of others as young

regard ... past, present and future in as much as they are the modes of the constitution of the thing in its different manifesting stages of evolution (adhvan). The Indian astronomers regarded Time as being due to the motion of the planets. These must be contrasted with the Nyāya Vaiśeṣika conception of kāla which is regarded as an all-pervading partless substance which appears as many in association with the changes related to it. (Nyāya Mañjarī 136-139) Time is of one dimension; two moments cannot co-exist; neither does any series of moments exist in reality. Order in Time is nothing but the relation of antecedence and sequence between the moment that is and the moment that went just before. But only one moment, present exists. The future and the past have no meaning apart from potential and sub-latent phenomena. One kind of transformation to which a thing is subject is that it changes from the potential to the actual, and from the actual to the sub-latent. This, the Hindu thinkers, called the change of mark (lakṣaṇa-pariṇāma) as opposed to the change of quality (dharmapariṇāma) and the change due to duration or lapse of time (avasthāpariṇāma). The present is the mark of actuality, the future the mark of potentiality and the past the mark of sub-latency in a phenomenon. Only one single moment is actual and the whole universe evolves in that single moment. The rest is but potential and sub-latent (Vide Pātañjalasūtra) pāda III, 52. Vijñānabhikṣu points out that this does not amount to a denial of Time.

It means that time has no real (or objective) existence apart from the moment. But the latter is real, being identical with the unit of change in the phenomena (guṇapariṇāmasya kṣaṇatvavacanāt). But even this is real only for our empirical (relative) consciousness (vyutthita darśana) which intuites the antecedence and consequence into the evolving Reals. (guṇas) in the stage of empirical intuition (savicārā nirvikalpaprajñā)

The intellectual intuition (nirvicārā nirvikalpakaprajñā), on the other hand apprehends the Reals as they are without the imported empirical relations of Space, Time and Causalty.
(Sir B.N. Seal, Positive Sciences of the Hindus)

The Jaina philosophy also hold the same view regarding finite and infinite Time, that is, Time measurable and immeasurable. It maintains that Time (kāla) in reality consists of those innumerable particles which never mix with one another but which help the happening of the modification or accession of new qualities and the change of qualities of the atoms. Time (kāla) does not bring about the changes of qualities, in things, but just as Ākāśa (ether) helps inter-penetration and dharma (nature) motion, so also kāla (Time) helps the action of the transformation of new qualities in things. Time perceived as moments, hours, days etc; is called Samaya. This is the appearance of the unchangeable kāla (Time) in so many forms.

... may therefore define the moment as representing the ultimate unit of such change, viz: the (instantaneous) transit of an atom (or rather a tanmatra) from one point in space to the next succeeding point. Even an atom has constituent parts (the tanmatras), and hence an atom must take more than one moment to change its position. The motion of that which is absolutely simple and without parts from one point in space to the next must be instantaneous and conceived as the absolute unit of change (and therefore of time or kṣaṇa). If this be held to be an irreducible absolute unit, it will follow that what we represent as the Time Continuum is really discrete. The Nyaya Vaiśesika philosophy asserts the existence of Time (Kala) as extending from the past, through the present to the endless futurity before us. Had there been no time we could have no knowledge of it and there would be nothing to account for our time-notions associated with all changes. The Saṅkhya school did not admit the existence of any real Time; by it the unit of Kala is regarded as the time taken by an atom to traverse its unit of space. It has no existence apart from the atoms and their movements. The appearance of Kala as a separate entity is a creation of our buddhi (buddhinirmaṇa) as it represents the order or mode in which the buddhi records its perceptions. But Kala in the Nyaya Vaiśesika Philosophy is regarded as a substance existing by itself. In accordance with the changes of things it reveals itself as past, present and future (Nyaya Kandali pp. 64-66). The Saṅkhya teachers

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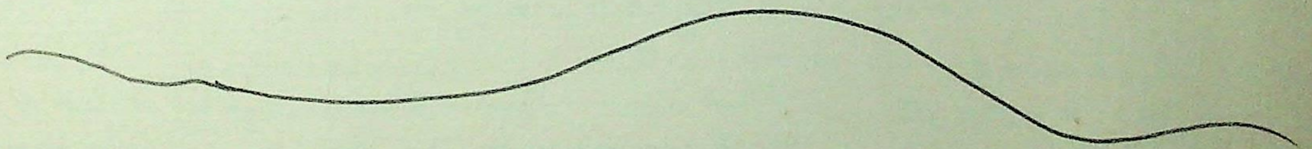
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with reference to one another. Thus Kala (Time) is a Reality which holds together the sensible universe as it ever moves on in well-regulated and seasoned cycles, and yet maintains that positional order which for ever obtains between its various members. Praśastapada p. 22.

The Hindu philosophers further proceeded to argue that infinite Time is a non-entity objectively considered being only a construction of the understanding (buddhi-nirmana) based on the relation of antecedence and sequence in which the members of the phenomenal series are intuited to stand to one another. These phenomenal changes are intuited by us with intuited consciousness fall into a series which the understanding conceives as a order in Time. "The Time-series, then", says Sir B. N. Seal "is a schema of the understanding for representing the course of evolution. The schema of the understanding superposes on the phenomenal world an order in Time, and in the empirical consciousness the Time-series appears to have an objective reality and to form a continuum. As there is an (absolute) ultimate and irreducible unit of extensive quantity in the Gunas or infinitesimal Reals of Prakriti, which are without constituent parts, what moment may be conceived as an ultimate and irreducible unit of this Time-continuum as represented in the empirical consciousness." A moment, therefore, cannot be thought of as containing any parts standing in the relation of antecedence and sequence. If change is represented by the Time-series a moment as the unit of Time may be supposed to represent the unit of change. Now all physical change may be reduced to ...

valuable for close social work. Thus some hold that this kind of time is binding because it is socially regulated & adopted by all by convention & being a social contrivance & convenience an illusion or married to the real sense of time. Relatively it is influencing the concepts of Time & therefore time itself is relative.

The whole problem of time must be viewed not indeed in this manner but in terms of the larger standpoint of the "ingression" of the eternal in the temporal which is characterized by different grades of times or durations or measures (Chandāmsi) The subjective conception of Time as a process of becoming & not an arbitrary social (spatialized) time, is valuable.



Te vata jaramaraṇaṁ
samatikkamma ṭhassantī.

S. 2.46.3.

Tiṇṇo pāraṅgato thale
tiṭṭhati brāhmaṇo ti kho
bhikkhave arahato etam
adhivacanaṁ ti.

S. ~~II~~ 4.175.21.

Atha puriso āgaccheyya ||
ahaṁ imesaṁ catunnaṁ
dubbhadhammānaṁ sikhi-
tanaṁ katahatthānaṁ katu-
pāsānaṁ cattuddisa
kaṇḍa khitte apatitaṁ te
pattaviyaṁ gahetvā āhara-
issāmī ti. ...Tato sīgha-
taraṁ āyusaṅkhārā
khiyanti.

S. 2.266.326.

Patañjali As He Reveals Himself in the Mahabhāṣya

(Prabhat Chandra Chakravarti M. A. Ph. D.)

Eternal Entities:—

Patañjali has not attributed eternity to the Vedas and S'abda (Sphoṭa) alone but has also included the sky, heaven, space and time in the same category.× According to the Naiyāyikas, the earth, light, water and air are eternal in so far as their ultimate atoms are concerned while the sky, time, mind, the quarters and the soul are regarded to be permanent in their entirity (?) ×(Footnote: Vol. II P. 414) Under the rule 4.2.3. Patañjali has expressly stated that both time & stars are permanent (नित्ये कालनक्षत्रे Vol. II P. 272) He arrives at the final stage of his argument when he concludes that a thing wherein the ultimate essence is not destroyed is also to be considered to be permanent. (तदपि नित्यं यस्मिंस्तत्त्वं न विहन्यते Vol. I P. 7)

TIME

Time is said to be the ultimate substratum of the world (कालो हि जगदाधारः); it is indivisible, permanent one and permeating the whole world. We can neither trace its origin nor divide it actually into parts. Things grow and perish in time. Patañjali defines time as that whereby the growth and decay of

that the abo[illegible]

material objects are perceived (~~Vol. I P. 409~~) (~~येन मूर्तीनामुपचयाश्चापचयाश्च लक्ष्यन्ते तं कालमाहुः। तस्यैव कयाचित् क्रियया युक्तस्य अहरिति भवति रात्रिरिति च।~~) The division of time into day and night (month, years, cycles etc) is only an artificial process of calculation; it is by virtue of its conjunction with some action as the movement of the Sun (~~Footnote: ...~~ ~~(कृष्णा ... Vol. I P. 409~~) that we characterize some fixed time as day and night. Patañjali is scientifically accurate in his view that the movement of the Sun is the standard of our calculation with regard to the different divisions of time.

In Grammar we hear mainly of threefold divisions of time, namely, present, past and future. Both Kātyāyana and Patañjali have dealt at length with the question of time, specially with reference to the so called "present time". (Vartamānaḥkālaḥ) These discourses are perfectly philosophical and deserve to be followed carefully. Under the rule Pan. 3.2.123. Katyāyana has altogether five Vārttikas dealing with the question of the division of time. Regarding the use of present tense (Footnote: Vol. II P. 123) Kātyāyana states that 'bhavanti', which is supposed to have been the older designation of present tense with the grammarians) or Vartamāna is used to indicate the continuity or non accomplishment of action already begun (Pravṛttasyā-~~...~~ ~~...~~ virāmaḥ) But it is not the case, as the author continues, for there is no such thing as "present time". Patañjali then gives the next Vārttika to show that it will not strengthen our position even if we restrict the use of 'bhavanti' to those cases of permanent continuation of action as are denoted by

to indicate that there is nothing like present time (नास्ति वर्तमानः काल इति)]

अनागतमतिक्रान्तं वर्तमानमिति त्रयम्।
सर्वत्र च गतिर्नास्ति गच्छतीति किमुच्यते॥

M. B. Vol. II p. 123.

(This verse has a striking similarity with the Madhyamika doctrine which denies the very existence of time. This is supposed to have been incorporated from some earlier treatises on the Madhyamika philosophy wherefrom Nagarjuna had received the nucleus of his famous Kārikās. The conception of Extreme Nihilism, as is expounded by the Mādhyamika school has its origin in the early canonical texts of Pāli literature. As a representative scholar of his age Patañjali had not left any branch of study unnoticed. It is, therefore, no wonder if he happens to show some amount of his acquaintance with some tenets of the Buddhist philosophy. The word "माध्यमिक" has been clearly used by Patañjali (M. B. Vol. III p. 156.) in connection with the question of existence and non-existence of 'present time'. Patañjali has quoted altogether six beautiful verses which, as he frankly admits, are taken from other works.)

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Time & Mysticism

(K. C. Varadachari)

Time is indeed one of the most important categories which had varying fortunes in the history of philosophy. It is well-known that time walks at divers paces with divers persons. There is such a distinction as subjective time & objective time or subjective duration and objective times or standard times which vary from place to place. But the Indian conception of time is that Time can be generally as having triple stages or successive moments such as the past, present and the future. It is irreversible though events may be cyclic. Time extends both sides upto infinity. And the secret of time is its present tense according to some well-known thinkers not because of the other two being irrelevant but the present has the consequence of the past within it and has the potency of the future within it. If we know the Now then we know 'all' about the Time. But some thinkers hold that the approach of triple moments of Time as successive with the concept of Negation (abhava) is unsatisfactory as also the theory that time is but the divisions of the day or month or year into arbitrary 24 parts or 60 ghatikas & 60 minutes and seconds etc. till we come to an infinitesimal indivisible span of time (Truti). This is spatialised time say some thinkers.

Astronomical times are different from the temporal times & differ according to some arbitrarily chosen measuring rod, very

valuable for close social work. Thus some hold that this kind of time is binding because it is socially regulated and adopted by all by convention, being a social contrivance and convenience an illusion or unreal in the real sense of the term. Relativity is infecting the concept of Time and therefore time itself is relative.

The whole problem of Time must be viewed not indeed in this manner but in terms of the larger standpoint of the 'ingression' of the eternal in the temporal which is characterised by different grades of times or durations or measures (chandāmsi). The subjective conception of Time as the process of becoming and not the arbitrary social (spatialised) time, is valuable. The speed of time is calculated by the vigour which attends upon the upward process. In matter the speed is reduced to a dull uniformity of repetition without any attendant variations (Tamas). The speed of life is at a new tempo indeed very much different from the speed of matter the most attenuated or wavicle form. Kāla thus is different in the level of mind — which has become a classical metaphor of the highest speed — manojava. Higher levels of consciousness have higher speeds so that the succession is ultimately reduced so far as the lower level is concerned to simultaneity. Contraction of time or slowness occurs. Equally this entails the contraction of space or distinction between the intervals between two points. Thus the problem of time turns out to be the problem of Space also & the solution of the problem of Time is the solution of the problem of Space. Ultimately this turns out to be the problem of energy, of consciousness or intelligence. The differing paces of movement are available in our own organism & there is multiplicity of motions each with its

that the ..! ... which are harmonised
own unique pace of form
by the interrelated laws (ṛtas) of the Highest
Spirit, the Unmanifest Eternal directing and
ordering the harmonious concord of the several ~~places~~.
planes.

Time thus is a mystery of the manifestation of the diversity extending from the most slow and spread out to the most speedy and concentrated movements. Their coexistence needs explanation from the mystical standpoint. To say that time is but the activity of Māyā or the supreme delusive power of Spirit which simultaneously displays illusions to the individual and ~~confuses~~ confuses him by interpenetrative confusion between fancies and fantasies, as the Yoga-vāsiṣṭha explains, is to miss the truth which does not so much refer to consequences but only to the nature of this confusive possibility. The mind is said to be the cause of all illusion — mana eva manuṣyāṇāṃ kāraṇaṃ bandha-mokṣayoḥ —. The meaning is that some times we pass into higher or lower speeds of time and therefore of space and levels of experience which are real but because of the non-adaptation they are delusively pleasurable and yet of temporary (not momentary) nature. Mind brings in speeds of instability just as desire brings in complications of imagination & wish-fulfilment. There is a great ~~amount~~ amount of speculation as to what should be the nature of Time prior to creation or even knowledge or, for that as to what is the nature of Space prior to matter being created. If we are asked to hold the view that matter is a creation a new and original creation by God or Spirit, then there can be the notion of a timeless eternity and a spaceless vastness. The concept of ākāśa as the plenum ~~is~~

within which we have the occurance of events or things (atoms or particles), defines the directions: and this verily is relative to the individual atoms or groups of atoms or events or things or individuals. If time is conceived in terms of motion or changes, then too we are wedded to relativity. But then the philosophical assumption of a timeless and spaceless or dateless existence as a rational need is unprovable. But if we could conceive of the other possibility that this is the state where everything is in quiescence of Peace, and it is precisely this state that in some parts of ~~the~~ its being plunges into movement whilst retaining its own ~~place~~ Peace in other parts (as the Sānkhyans ~~fourth of the whole being involved on each state in modification conceive of the evolution of their categories~~ (as the Sānkhyans conceive of the evolution of their categories – only a fourth of the whole being involved ~~at~~ on each state in modification), it is possible to explain the double experience of Time and the ~~the~~ Timeless, Space & Spacelessness, Being and Becomingness, transcedence and immanence. The unceasing continuity of time or event neither refers to the same individual nor to all or the whole, nor the other alternative of unperturbed stillness of everything or each thing – a position that might involve us in assumptions of illusion of process and ~~progress~~ progress. Time & Space ~~then~~ are integral to our experience and if we mean to transcend Time & Space it means something that is other than their abolition. It is this meaning that is granted by the mystical consciousness of unceasing devotion to the highest values of Truth and Eternal ~~Being~~ or the Divine Personality – the Ultimate Summum Bonum or the Good which is followed under all conditions and at all stages of

individual growth. This devotion is the pursuit of the Divine with an one-pointedness and absorption of devotion born out of the knowledge of absolute selfness of the Divine out of whom flows all values & all reality. Space and Time are limitations as interferences to the worship of the Divine, attainment of the Divine. The transcendent love (parā-bhakti) knows no limitation, and recognizes none, not only space & time and of circumstance but of birth or caste or class, status or livelihood life or death. The philosophical transcendence is a mirage considered in the context of the transcendence that is attained by the mystic. Time & Space become however significant, and not the abstract abode of events or the evolution-co-ordinates as Professor Alexander held.

Once then we have found that so far as mystical consciousness is concerned its set of values do not reject Space or Time or the Akāśa which is the plenum (Matter in one of its primal forms – bhutas, which plays a very important role in Yoga psychology as the abode and indeed itself nāda – sound in all its fourfold forms of parā, paśyanti, madhyamā and Vaikhari) but utilizes these conditions and processes for the manifestation of the Divine Excellences (līlā) (or possibilities)

The unreality of these is not the condition for this askesis, spiritual discovery of values, spiritual realization and evolution; on the other hand we are made aware of the implicit sets of processes that every state of devotion, knowledge and action implies.

Thus when it is said that the primary secrets of spiritual life consists in the will to practice dependence on the Highest alone and none other and not what many think a will to defy every condition including the deity – one of the greatest truths of eternal life has been uttered.

Time, said, Śrī Aurobindo, is one of the factors in the ascent of spiritual life: (Synthesis of Yoga) This is because the pace or the time of fulfilment or ripeness for the opening of the inner life are not governed by the individual's consciousness at all but by the Grace of the Divine. This is the view of all those who have been treading the path and through the elapse of

individual ... time may be slow according to the in-dividual's reckoning.

Recently I reviewed a journal entitled "The Wind and the Rain" in which there was an article entitled, "The Indian Time-table," by Mr. Willy Haas. The Indian Time-table is not like the European Time-table which is again different from the American Time-table. He holds that the European Time-table or conception of History is one continuous stream of life, which has gathered all the rich heredity and culture of the past and is proceeding towards the future. Thus the present is a consequence of the past, a child of the past, conserving the traditions and heredity of the same. The American New World Time is a free movement unconditioned by the ancient history of Europe and its cultural and racial movements, starting a new epoch, save to the extent that the early settlers had carried with them and what the new settlers are carrying with them into that country. But the general movement is to preserve the moral righteousness of the past of their late country, from which they had fled as refugees so to speak rather than the traditions of the other kind, which repelled them. A new pace for civilization was rendered possible by denying the outer heredity and conditions for the sake of an eternal principle of individual freedom and free society. A new conception of progress — a revolutionary speed was rendered possible by this abandonment of the past scenes and figures. Perhaps the American Time is the actualization of the Bergson's conception of Time as duration impelled by ...

: behind by the triple aspiration of liberty, individuality and religion. This is mystical and a-historical as compared with the European Time which is purely historical. The severance with the historical time of Europe, from its tradition and heredity was the higher purpose of mystical Time. The withdrawal, however, was never complete and there is a return of the American to Europe for whatever reason it is not necessary to enquire now.

The Indian Time-table is different from the historical European Time-table though it has an historical Time of its own — the metabiological theory of the Avataras. It has also presumably an historical Time — though the ahistorical Time is more Vedantic, Absolutistic. It has in addition an unhistorical Time revealed in its primitive beliefs in transmigration. After all India is a conglomerate or amalgam of cultures of all strata of evolution from the most primitive to the modern educated savant in the Western sense of the term. Time accordingly walks at different paces. The different paces of Time, however, are not widely separated or demarcated but there is an inexorable tendency to mix and mingle with each other making life unpredictable. Time is not relativised but interfused, and confusion is the result. Accordingly the future of India is unpredictable.

I have just stated briefly in my own words the general Thesis. But it is necessary

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to enquire further. Indian Time-table is equivalent to the unhistorical theory of transmigration, pseudo-historical Avatara doctrine and the mystic ahistorical Time.

Transmigration is the view which holds that life after death has a tendency to take up forms of life which may be of any order, human, animal or even plant. The law of karma inexorably controls the kind of body that we are to take. If our deeds are human, we take up a human body, otherwise we are attracted to and attain to other types of bodies. The movement of the soul from one type of body to another implies, of course, the belief in the existence of souls, life after death and belief in the principle that disposes our future according to deserts. The belief in transmigration is common to almost all primitive races. India also believes in it, perhaps the difference is that the primitive believes without any reasons whereas the Hindu has a principle or a hypothesis which explains the belief. But Prof. Haas considers that this view is not held but persisted in and that surely is a recessive dynamism. Totemic worship and taboo and superstition has been proved by Sigmund Freud to be phenomena of the subliminal and the unconscious and the irrational elements which evolutionarily considered, have occurred earlier. To retain belief in those and to act according to those beliefs is a regressive (if not pathological) phenomenon.

But have the moderns been able to shake off this regressive move

ment? The superstition in the transmigration has been sacrificed at the cost of letting loose the whole Pandora's box of furies. Men need not take another body to be brutes, they have become brutes.

It was according to an ancient saw that Gotama, the Buddha, made a profound remark that men become what they worship or love. Worshipping and eating derive their meaning from Bhuj in Sanskrit. And on another occasion he made the remark that those who eat meat will become the abodes of the animals whose meat they eat. The ancient superstition of transmigration and the fear of transmigrating into lower forms of life prevented them from descending down the grade of life. This worthy restraint has been given up. There is a supreme wisdom contained in the doctrine of transmigration when taken along with the doctrine of karma. Love of life and seeking to lift life to higher levels of being are implicit in this doctrine. The individual soul does not change, change its individuality as Prof. Haas thinks but only its sheaths or personality in the course of its transmigration. It is undoubtedly a point to insist that the individual has not the memory of his past life. and therefore the doctrine of transmigration — both forward and backward — is refuted. But then are we certain that there is no biological memory, instinctive memory in the animals and ourselves. The Indian Yogi holds that it is possible to know the past lives fully & know the whole history of the Spirit. Perhaps this is incredible to us. But so many things are incredible ... always been.

The second important element of the Indian Time-table considered by Prof. Haas is the theory of reincarnation. The soul incarnates constantly till it is finally released. Incarnation is the corollary to Saṁsāra. Freedom from reincarnation or 'punarāvṛtti' is one of the aims if not the only aim of our life. Jñāna alone can lead to the transcendence over Saṁsāra or crossing over Saṁsāra or death. When this is the case and the Hindus believe in the possibility, it is surprising to hear from Prof. Haas that it is an element that explains the regressive movement of Indian Time. But what he is attacking is not this but the Reincarnation of God or Avatāra doctrine. Every Hindu knows that Avatāra is a descent of God rather than an ascent of man. The ten Avatāras of God in popular reckoning are — Matsya, Kūrma, Varāha, Narasiṁha, Vāmana, Paraśu Rāma, Kodaṇḍa Rāma, Halāyudha Rāma, Kṛṣṇa and Kalki. There has been an inclusion of Buddha latterly. Some ingenious writers immediately equated this with the biological evolution or ascent of Man made popular in the 19th cen. and after. The metabiological view is unacceptable for, though it can be conceded that the descent of God or the Highest spirit in any form will raise the form to a Higher level of Consciousness yet it will be right to say that it is the evolution of the Diety that we are witnessing. In the Purāṇas the purpose and meaning of the Avatāra is for the for the restoration of Dharma in and to the plane — an act of Grace.

It is It is beneficient willingness to take any kind of Form — which is in that order the perfect expression of

that the abo[illegible]

His Sovereignty, and Puissance, Virility and Transcendence, Beauty and Light — for the protection of His creatures. Nor is the view that some Avatāras exist at the same time as others capable of being rejected, for it is this supreme possibility that is seen in the Divine. The Divine Lord may project Himself fully or partially, in His form as Avatāra — Descending Divine and for ever in some for certain definite Cosmic purpose or act in multiple personalities also. This is the secret of the Aṁśa-Avatāras. This view can only be understood if we understand the general theory of the Pāñcarātra which teaches the fourfold nature of the Divine — the Para-transcendent, Vāsudeva-Nārāyaṇa; the Vyūhas (emanates) of Vāsudeva — Saṅkarṣaṇa — Pradyumna — Aniruddha. The Avatāras which are not limited to any number are also called the Vibhava (glory-grace forms); the Arcā (the idols in the temples — spots of Transcendent light to which any sincere seeker can go directly and offer himself or herself or seek refuge) and last but not least the Antaryāmin — the form of the Self within the Guru and Beloved, a descent of the Divine form or Light in the heart of the Mystics, Ālvārs, Dāsa-ras and Nāyanārs.

All these forms are important and must be fully known. They are forms of the Divine who makes us participate in the Divine life both inside and outside, who grants liberation from Saṁsāra and ignorance, and service of the eternal Truth and light.

Being unaware of the structure of the mythical Prof Haas finds the

consistencies with the Avatara doctrine. He sees in it every view except the right one. The mystabiology of Avataras is a Western invention. The mystical is a personal view of reality and not an impersonal view. It is how the Soul seeks and finds its highest truth and Self.

The A historical view may be that of the Mysticism of Identity. But Identity is not always the poise of the Spirit. Unity pervades and manifests multiplicity and gives meaning to them; so also multiplicity and difference reveal the richness of the unity and identity. Both are faces of mysticism. Mysticism reveals that the Divine must be embraced or sought after not from any one part of being or portion of experience but by all parts of one's being, the physical, mental, vital and supramental. All sheaths of organic existence should subserve the Divine, must be suffused with the Divine Light and Truth, must ultimately be transformed by the same Ananda. So long as any portion of the organic existence or sheath is left untouched by or unopened to the influx of the Divine, there will be conflict, disease, mortality. The Divine either has all or has nothing to do with a soul. All or none formula is true here, as elsewhere in Logic.

The ahistorical mystical view is more akin to what the late Nicholas Berdyeav, the renowned Russian Mystic — Christian Apologist, stated. Monism and Mysticism are antithetical, he said. The reason is not far to seek. Being can only be experienced as personal, and the

that the al... as the personal Ultimate is experienced 'more' or in Tagore's phrase 'surplus'. Further, he rightly remarked also that the descent of the Divine is a fundamental historical event not in the sense that World War II is a historical event or the birth of Communism even or the French Revolution or the October Revolution. Its historical nature is supra-historical, because it sets a pace to the transformation of the relationship that one bears to the All, the Divine. In this sense the advent of Christ Jesus and the Crucifixion of the Son of Man transcend the ordinary historical. But this aspect is something foreign to Prof. Haas' understanding. Every one of the Advents narrated in the Indian Purāṇas is a significant transcendence over the animal and the human, a new step made in History conceived as the History of Spirit — the Līlā of the Divine (Līyate lātīti līlā) the most wonderful phenomenon of Providence descending into the scheme of His creation to give meaning and direction and eternity to the temporal play of events and planes and personalities.

There is a sense in which we can hold that the identity-consciousness is fully transcendent to the temporal when it is swoon into the infinite. Such a swoon is a desideratum according to some philosopher Mystics, as the ecstacy is incomparable and irresistible and there is an impossibility of severance or return to the separative consciousness. It is this merging that is acclaimed as the highest by Advaita Vedanta. Some thinkers hold that a swoon out

inner coalescence, and loss of individuality and personality there can be no real liberation. It may involve the total negation of the world and all creative process — his prapañcikaraṇam — so far as that soul is concerned. The abolition of Time is considered accordingly to be the business of the mystical or ahistorical consciousness.

But we are aware of another approach to the problem of Time in the Upaniṣads. The Praśnopaniṣad begins with an elucidation of the problem in a sense. The great sage of Atharvaṇa Veda, Pippalāda speaks of the creation from Prajāpati in the following way. Prajāpati was at the beginning. He brought into being out of Himself Prāṇa and Rayi (Soul and matter); Prāṇa is Sūrya and Rayi is Candramas. Then Ṛṣi Pippalāda states that Prajāpati is Saṁvatsara or Year. This Saṁvatsara has two ayanas, Uttarāyaṇa and the Dakṣiṇāyana. The former is Prāṇa and the latter is Rayi. So also Prajāpati is Māsa or Month which consists of Śukla and Kṛṣṇa Pakṣas. The former is Prāṇa and the latter is Rayi. Then Prajāpati is said to be the Day which contains the day and the night; the former is Prāṇa and the latter is Rayi. He who would like to live the mystic life, Brahmacarya, must not waste his Prāṇa during the daytimes.

The above shows that Time is con[...] in a triple form

that the al...

the first is 'daivika'; the second is of the Pitṛs', and the last is Mānava. The person who understands the mystic unity of the transcendence of the Prajāpati and how He works in and through the two-fold energies of or souls and Matter will find that immortality is open to him. The five nights (rātris) above-stated, namely Rayi, Candramas, Dakṣiṇāyana, Kṛṣṇa-pakṣa, and Rātri are of the downward path, the path that leads to disintegration and darkness and ignorance. The contrary movement is that of the Ascent (or the Souls) in a sense. He who would know the mystic unity of these two is and through the Supreme the Seer and Knower.

Sometimes it is difficult to gather the intentions of these descriptions at all. But the illustration granted by the Rāmāyaṇa and the Harivaṁśa is extremely valuable. If we look at the birth of Rāma as described by Vālmīki we find that he is born of the (or in the) five Prāṇas or Day-times, — Agni Prāṇa, (Āditya) Sūrya Vaṁśa, Uttarāyaṇa, Śukla-pakṣa, and 'Midday', (Kārkaṭaka Lagna in Caitra); and so also we find that Śrī Kṛṣṇa was born of (in) five nights, Devakī (Rayi) Candra Vaṁśa, Dakṣiṇāyana, Kṛṣṇapakṣa, Midnight. The supreme purpose of these two descents is to establish the kingdom of Truth and Dharma and abolition of unrighteousness and evil. The significance of these two Avatāras must be found in the two differen[ce]s of the mystic...

consciousness. The divine is always the Prāṇa. The descent into a lighted world is where the Dharmas are very clear and determined and people know them with clarity and Rāma Rājya prevailed. The interference with this Dharma and Rājya was punished and the ancient order was restored. Certainly it was the exploit of Mahāvīra Rāma that we witness in his superhuman ability in slaying the ten-headed Rāvaṇa of great prowess. Śrī Rāma revealed that he could and would protect everyone and no power on earth could prevent that.

In the case of Śrī Kṛṣṇa it was a period of great indeterminateness. Mankind was itself afflicted with unrighteousness. The dvāpara was at its end. It was the beginning of the Kali Night — the night among the Yugas. The descent of Kṛṣṇa was the descent of the Supermost power which alone could plunge into inconscience and perennial darkness and plunging illuminate at every level of the septiplanal darkness and above. This Time-element of the Upaniṣad of the five Rātrīs or five Days is important in respects of man's own ascent and secret of holding on to the divine Prāṇa in the darkness or night. This is expressed in the Viśiṣṭādvaita exposition as Pañcakālavidhi — comprising abhigamana, upādāna, ijyā, svādhyāya and Yoga [illegible] of the day

are to be devoted to the worship of the Divine in Vibhava, Arcā and Antaryāmin. The way of worship through doing 'Kaiṅkarya' for God alone with one-pointed mind (ekāyana) is the way to preserve the Prāṇa with Rayi, the Soul within the body.

Thus the mystical division of Time into the two transcendent forms of Prāṇa and Sūrya (Āditya) and Rayi and Candramas and the three temporal forms of Uttarāyaṇa, Śuklapakṣa and Ahas and Dakṣiṇāyana, Kṛṣṇapakṣa and Rātri, reveals the significance which the mystic consciousness had always attached to the Pravṛtti and Nivṛtti paths as including and involving each other.

Śabdārtha Cintāmaṇi
by Brahmāvadhūta Sukhā-
nanda Nātha : ———

कालः ———

.... स च सर्वाधारः सर्वकार्यनिमित्त
कारणमादित्यादिक्रियाद्रव्यस्वरूपः। जन्मादि-
निधनः कालो रुद्रः सङ्कर्षणः स्मृतः।
कलनात् सर्वभूतानां स कालः परिकीर्तितः॥
अतीतादिव्यवहारहेतुः कालः स चैको नित्यो
विभुश्च।

जन्यानां जनकः कालो जगतामाश्रयो मतः।
परापरत्वधीहेतुः क्षणादिः स्यादुपाधितः॥
अस्य गुणाः — सङ्ख्या, परिमितिः, पृथक्-
त्वं, संयोगो, विभागः — इति भाषापरि-
च्छेदे०॥ कालश्च वैशेषिकाभिमत एकः
स च जननादिभेदव्यवहारं प्रवर्तयि-
तुं क्षणादीति तस्मादयं वैरूपाधिभेदैर्नागता-
दिभेदं प्रतिपद्यते सन्तु तत्तदुपाधयोऽ-
नागतादिव्यवहारस्य हेतवः भूतभवि-
ष्यत्वा कालेनेति साङ्ख्याचार्याः। तस्मान्न
कालस्वरूपतत्त्वान्तराभ्युपगम इति। लिङादि-
विषयो भूतभविष्यद्वर्तमानाख्यः कालः
इति वैयाकरणाः। कालो हि भगवद्विभूतिः
कालः कलयतामहम्। कलयतां संख्यानं
कुर्वतां मध्ये। क्रियाशक्त्युपहितः सर्वस्य
संहर्ता परमेश्वरः कालः। अहमेवाक्षयः
कालः। अक्षयकालाभिमान्यहं परमेश्व-
रारख्यः कालः।

कलनात्सर्वभूतानां ब्रह्मादीनां निमेषतः।
कालशब्देन निर्दिष्टोऽहं स्वच्छानन्दविग्रहः॥

काल इत्यणुः। कल संख्याने। कल्यते।कल
संख्याने शब्दे च। कर्मणि घञ्। काल यति
संख्यानमिति वा। काल क्षेपणे। पचनादि-
पचादिषु॥ यद्वा काल्यते। काल उपदेशे
घञ्। यस्याहः प्रणतं स्वपरस्वरूपस्य तथा निशा
सन्ध्या च परमेशस्य तस्मै कालात्मने नमः॥

Vācaspatya Kośa pp. 1982–1992

कालः — ....

... . मन्तुः सुदर्शनः कालः परमेष्ठी परिग्रहः — विष्णुसहस्रनाम। प्रमीमयोऽयमगात् कालान्तरा कालवृद्धिः — सू वसि ७।

Jha – Quotations from Nyāya Sūtra Bhāṣya, Upaskara, Upaskaravritti etc.

अप्रनुपदं दर्शयिष्यमाणमाधवग्रन्थे च काल स्यैकत्वेऽपि काल खण्डनं तु नित्यनियुक्तकालखण्डनपरं तथाहि — "उपाधिभेदाद् भेदोऽस्य" सां० सू० उपाधिभेदे च धर्मिभेदो लक्षणस्य विधानभेदासम्भवात् उपाधिना नाशनागतादिभेदव्यवहारजननं। तथा चानुमानेन उपाधिभूतस्यानागतादिव्यवहारोपपादकतया तस्यैव कालत्वम्। अत एवानुमेयैव काल इत्यादि युक्तोक्तिः।

कालमाधवीये च माधवेन शङ्कापूर्वकं कालस्वरूपं दर्शितं — "ननु सामान्यतः सकलः कालस्य नागतत्वेनुमानमानत्वात् तदेतत् परमहंसमतिजनैः कपिलमुनिः तत्वानि निर्दिष्टवान्: कालमुद्देश्य लक्षणं पञ्चविंशतितत्वानि विवेच।

मूलप्रकृतिरविकृतिः महदाद्याः प्रकृतिविकृतयः सप्त। षोडशकस्तु विकारो न प्रकृतिर्न विकृतिः पुरुषः॥ न चैतेष्वपि तत्वेषु कालतत्वं कोऽपि मुनिनाविशिष्य रीति शङ्कां समाहरति? तदिदमत्रस्य कालस्यान्तर्भावमप्यत्रैव पञ्चविंशतितत्वानां चार्वाक् शक्तिनिरूपणमिति। सत्वरजस्तमोगुणानां साम्यावस्था मूलप्रकृतिर्महदहङ्कारपञ्चतन्मात्राख्यानां सप्तानां प्रकृतिविकृतीनां मध्ये अध्यवसायहेतुर्महत्तत्वमभिमानहेतुरहङ्कारः। शब्दस्पर्शरूपरसगन्धात्मकानि पञ्च तन्मात्राणि पृथिव्यादिमहाभूतानामेकादशेन्द्रियाणां च षोडश विकाराणां ...

प्रसिद्धानि। अप्रकृतिरविकृतिः पुरुषाश्चेत्य-
स्मिन्। न ह्येतल्लक्षणेषु तत्त्वेषु कालस्यान्त-
र्भावः सम्भाव्यते नापि षड्विंशं तत्त्वान्तरं युक्ति-
युक्तं मन्यते। कथं तर्हि मुनिप्रणीतादि तन्त्रेऽपि
अप्रामाणिकः संगृहीतः ईश्वरकृष्णो बहिःकरणा-
न्तःकरणे विविनक्ति कालो व्यवहार?
"साम्प्रतकालं बाह्यं त्रिकालमाभ्यन्तरं करणम्॥"
परप्रसिद्ध्या परो बोधनीय इति न्यायेनायं व्यव-
हारो न स्वसिद्धान्तानुरोधेनेति वदामः।
अत एवैतद्व्याख्याने वाचस्पतिमिश्रा-
स्तत्त्वकौमुद्यामेवमाहुः — "कालश्च वैशेषि-
काभिमत एको नानागतादिभेदं प्रवर्तयितु-
मर्हति। तस्मादयं यैरुपाधिभेदैरनागता-
दिभेदभावं प्रतिपद्यते सन्तु त एवोपाधयो
व्यवहारहेतवः कृतमन्तर्गडुना कालेनेति
साङ्ख्याचार्याः।" तस्मान्न कालस्य तत्त्वा-
न्तराभ्युपगम इति। अथोच्येत — भूतकालो
भविष्यत्कालो वर्तमानकाल इत्येवं त्रिष्वपि
भूतादिष्वनुगतः कालप्रत्यय एकमनुगतं काल-
तत्त्वमन्तरेणानुपपन्न इति तन्न। पदार्थप्रत्ययं
न द्वयपत्तेः: यथा भवन्मते द्रव्यपदार्थो
गुणपदार्थ इति षट्सु भावेषु चतुर्विधेष्व-
ष्वनुगतः पदार्थप्रत्यय एकमनुगतं पदार्थ-
शब्दवाच्यं तत्त्वान्तरमन्तरेणाप्युपपन्नः।
तथा कालप्रयोगोऽपि युक्त्योपपद्येत?
तस्मान्निरस्तत्वमेतन्महानसम्भ्रमः,
प्रेक्षावद्भिरेषो कर्षि वा नायस्य न कश्चि-
दुपपन्न इति प्रत्येव क्रमः — "प्राक्तनत-
त्त्वेतरस्यैवं निरुद्धकालतत्त्वे यः प्रद्वेषः स कस्य
हेतोरिति वक्तव्यम्? किं कपिलमुनिना
निराकृतत्वात्? किं वा साङ्ख्यशास्त्र-
प्रणीतेषु तत्त्वेष्वसंगृहीतत्वात्? उत लक्षणा-
भावात्? अथवा प्रयोजनाभावात्? अथवा
तत्त्वगतसंख्यायाः पञ्चविंशतिनियमोल्लङ्घ-
नापत्तेरनाप्तत्वात् प्रद्वेषोऽजायत?
न प्रथमः। कालनिराकरणस्य कस्य
मुनिना प्रणीतस्यानुपलम्भात्। नाद्वितीयः,
प्रतिप्रसङ्गात् आयुर्वेदप्रोक्तानां ज्योति-
ष्प्रोक्तादीनामायुर्वेदधनुर्वेदगान्धर्ववेद-
प्रोक्तानामौषधशस्त्रस्वरादीनां चाऽसं-
गृहीतत्वेन तेष्वपि भवतः प्रद्वेषः केन
वार्यते। अथ तेषां विशेष्याऽङ्गादेऽपि
सर्वदुःखमोहात्मकत्वेन गुणत्रयमात्रत्वं
तत्त्ववादस्येवानुचितं हेत्वं चमत्वे तर्हि
कालस्यापि तथैव स्वीकारो वा हीयते इति बहिः
समाधाने [illegible] गुणत्रयम

परिणामत्वे सावयवत्वमनित्यता च घटादौ प्रसज्येते चेत्? निरवयवकालतत्त्वाभिनिवेशवतो वैशेषिकादेः पतत्वयं वज्रप्रहारः शिरसि, वेदवादिनां तु न काऽपि क्षतिः। कालस्योत्पत्तिसावयवत्वयोः प्रत्यक्षश्रुत्युपलभ्यमानत्वात्। तैत्तिरीयशाखायां नारायणीये कालोत्पत्तिराम्नायते। "सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि कला मुहूर्ताः काष्ठाश्चाहोरात्राश्च सर्वशः। अर्द्धमासा मासा ऋतवः संवत्सरश्च कल्पन्तामिति" तस्यामेव शाखायामन्येषु च प्रकरणेषु सावयवत्वं श्रूयते।

"उक्तो वेषो वासांसि च कालावयवानामितः प्रतीच्येविति" इतोऽस्यानुवाके प्रतीच्येवस्थलेषु प्रजुवाकेषु कालावयवानां नूतनो व्याख्यातो वेष उक्तो वस्त्राणि चोत्तरीयाणि। नित्यत्वनिरवयवत्वाभिधायिनो वैशेषिकादिशास्त्रस्य इति वक्तव्ये लिङ्गानामसत्त्वदर्शनं शास्त्रपेत पक्षपातादिवर्जं संरक्षशयोग्यानमव शून्यतायां च तात्पर्यं वर्णनीयम्।

प्रपञ्चस्य नित्यता शिवमाराध्य तत्प्रसादलब्धसर्वज्ञत्वपदः कणादमुनिर्वेदतात्पर्यं सम्यग् वेत्तीति वेदस्यैव मन्दमतिप्रतीतादर्थादर्थान्तरे नेतव्यमिति। एवमपि यस्य प्रसादादयं सर्वज्ञतामलभत तस्य निर्मुक्तो शिवः सर्वज्ञ इति तन्मतानुसारेण कणादवचसैव व्याख्यानमनुचितम्। शिवो हि शैवेष्वागमेषु षट्त्रिंशत्तत्त्वानि निरूपयन् कालतत्त्वस्योत्पत्तिमङ्गीचकार। निखिलशैवागमसारसमभ्यर्थितः सङ्ग्रहो भोजराजो शुद्धानि पञ्चतत्त्वानि शिवशक्तिसदाशिवेश्वरसंज्ञानि विद्याख्यानि निर्दिश्येतराणि निर्दिशन् मायाकार्यत्वोक्तिपूर्वकमेव कालं निरदिक्षत।

"पुंसो भोगाय वः कृते मायातः तत्त्वपञ्चकं कल्पितं कालो नियतिश्च तथा कला च विद्या च रागश्च" इति तानि मायाजनितान्येव तत्त्वानि सांख्यप्रसिद्धपञ्चविंशतितत्त्वानि चोद्दिश्य विभूषयन्नाह —

"नानाविधशक्तिमयी साऽजनयति कालतत्त्वमेवादौ भाविभवद्भूतमयं कलयति जगदेव कालोऽतस्तद्वीकाकारे इत्थं व्याचष्टे — नन्वेव कालो नैयायिकादिभिर्नित्योऽभ्युपगत

भवतो वैशेषिकदर्शनकारस्योऽपि नास्तीति
प्रदर्शयतः। वैशेषिकसूत्रेषु सर्वेष्वपि कालप्रत्य-
रवेषु तत्तद्दृष्टान्तेषु तत्साधकानुमानस्य च प्रद-
र्शितत्वात्। प्रमाणान्तराणि तु कालबोध-
कानि श्रुत्यैवोपलब्धानि तदा च तैत्तिरीय-
ब्राह्मणे तु केचन मन्त्रभागनन्ति —

स्मृतिः प्रत्यक्षमैतिह्यं अनुमानश्चतुष्टयम्।
एतैरादित्यमण्डलं सर्वैरेव निधास्यते॥

तत्र स्मृतिरनुमेयश्रुतिमूलं मन्वादिशास्त्रं, प्रत्यक्षो
श्रोत्रग्राह्योऽयमिमो वेदाख्योऽक्षरराशिः, योगि-
प्रत्यक्षमौपनिषदादिमूलं साक्षिप्रत्यक्षं वा। ऐतिह्य-
मितिहासपुराणादिकं। ... यो ति। शास्त्रस्मान्यत्तमो-
गो दुष्कर्मः। अनुमीयते स्वमूलभूतं स्मृतिवाक्य-
मनेनेत्यनुमानः शिष्टाचारस्तस्य च स्मृत्यनु-
मापकत्वं भट्टाचार्यैः स्पष्टमभिहितम्।

आचारान्च स्मृतिं ज्ञात्वा स्मृतेश्च श्रुतिकल्पनम्॥

तदेवं स्मृत्यादीनां चतुष्टयं सफलम्। एतैश्च-
तुर्भिः सर्वैरप्यादित्यमण्डलं परिच्छीयते मन्त्र-
स्यार्थः। ननु मण्डलसाधकत्वेनामीषां प्र-
चयस्तानि न तु कालसाधकत्वेनेति चेन्नैवम्
मण्डलस्य सार्वजनीनप्रत्यक्षसिद्धत्वेन तत्र
स्मृत्याद्यनुपयोगात् कालविवक्षयैवाप्र
कालनिर्वाहकमण्डले तान्युपन्यस्तानि, तथा
च मण्डलद्वारा कालः प्रमीयते। कालं
विवक्षु भोगकन्द्रे ... स्फुटा तमानन्दसे
मन्त्र एवमाम्नायते —

" सूर्यो मरीचिमादत्ते सर्वस्माद्भुवनादधि।
तस्याः पाकविशेषेण स्मृतं कालविशेषणम्॥

तस्यायमर्थः — भुवनगतं सर्वभूतजात-
मधिकृत्य रसवीर्यपाकादिभिस्तत्तदनुग्रह-
समर्थां मरीचिं सूर्यः स्वीकरोति तत्कृतेन
भूतपाकभेदेन निमेषादिः परार्धपर्यन्तः
कालविभेदोऽनादिरवगतो भवतीति।
कालप्रतिपादकानि च स्मृत्यादीन्यु-
दाहरामः — तत्र मनुः "काले कालविभक्ति-
रेचेति सृष्टिप्रकरणे कालं प्राजहार।
याज्ञवल्क्योऽपि श्राद्धकालः प्रकीर्तिता इति।
एवमन्यास्वपि स्मृतिषूदाहार्यम्। श्रुतिकाल-
वृत्तं स्वप्ने विचिनोति काल इति बह्वृचाः।
अहमेव कालो नाहं कालस्येति तैत्तिरीयाः।
का वसन्तः कश्चवसन्दध्याय: काल
इति सामगाः। योगशास्त्रेऽपि संयमविशेषा-
द्धारणाध्यानसमाधिप्रभृत्या योगिनो

अतएव ... । भूतादिरूपेण
त्रिविधत्वात् चेतनत्वे नास्य सिद्धत्वं नित्यत्वं
सिद्धमिति भावः । येन कालोऽस्य लिलि
रत आह — कलयति जगदेव कालोऽत इति।
विरञ्चिप्रादिद्रुमपोपाधिकाले ऽकलयत्या
दिपतीत्यर्थः । इत्थं प्रत्यक्षश्रुतिसद्भूत
शैवागमैः कादशास्यस्य बाधे सति उत्त
मीमांसागतद्विवलीसाधाम प्रथमाधिकरण-
न्यायोऽनुगृह्यते तस्य च व्याख्यासङ्ग्र-
हश्लोकौ —

"सांख्यस्मृत्यास्ति सङ्कोचो न वा वेदसमन्वये।
धर्मे वेदः सावकाशः सङ्कोच्योऽनवकाशया॥
प्रत्यक्षश्रुतिमूलाभिर्मन्वादिस्मृतिभिः स्मृतिः।
अमूला कापिली बाध्या न सङ्कोचोऽन्यथा ततः॥"

अयमर्थः —

ऋग्वेदादिभिरग्निहोत्रादिधर्मो ब्रह्मणो जगत्कर्तृत्वं च प्रतिपाद्यते। सांख्यस्मृत्यादिस्तु प्रधानस्य जगत्कारणत्वं प्रतिपादयति तत्र तया स्मृत्या वेदस्य सङ्कोचोऽस्ति न वेति संशये स्मृतेर्जगत्कारणत्वव्यतिरेकेणानवकाशत्वात् प्राबल्यं वेदस्य तु धर्मेऽभिचरितार्थत्वाद्दौर्बल्यम्। ततः स्मृत्यनुसारेण वेदः सङ्कुचित इति पूर्वः पक्षः। प्रत्यक्षश्रुतिभिर्बहुभिरनुगृहीता बहवो मन्वादिस्मृतयो ब्रह्मकारणतापरत्वे सांख्यस्मृतिस्त्वेका मूलहीना चेति दुर्बलत्वात्तैव बाध्या अतो नास्ति वेदस्य सङ्कोच इति सिद्धान्त इति। अत एव तार्किकत्वाभिमान्यनुगृहीतः सत्यपरवश एवं ब्रूये भूतादीनामौपाधिकानां कालविशेषाणामनित्यत्वेऽपि निरुपाधिकस्य कालस्येति तर्हि कथं वा नवगाम प्रवृत्तेरिव नानाकालमतेऽस्यैवं वासिष्ठरामायणप्रोक्तस्य महाकालस्य देवमेव विषयोऽभूत्। यतः साधर्म्यवैधर्म्यज्ञानाय द्रव्यादीनामिव न परब्रह्मतत्त्वभावनानः। व्यवहारहेतूनां भूतादिकालविशेषाणामाधार एव यो व्यवहारातीतो नित्यो निरवयवो मुख्यो यः कालः स परमात्मैव। तथा च श्वेताश्वतरा आमनन्ति — "यः कालकालो गुणी सर्वविद्यः"। अयं नित्यत्वेन जागरूकत्वाद्वा। सर्वथाऽप्यस्ति सांख्यतत्त्वेऽकालविशेषः कालसङ्ग्रहः साक्षात्सङ्ग्रहाभावस्तु ज्योतिष्टोमादिवत्तद्विकृतिदृष्टीनां योगादित्यवगन्तव्यम्। तृतीयचतुर्थपक्षौ

ऽतीतादिकालं प्रत्यक्षतः पश्यन्तीत्यभिमतम्।
तदा च पातञ्जलसूत्रम् — "परिणामत्रय-
संयमादतीतानागतज्ञानमिति" जाते प्रत्यक्षमपि
अस्मिन् कालो लिङ्गतोऽपि इति अनुभवस्यास्य
सार्वजनीनः। न चासौ बाह्येन्द्रियग्राह्यः कालस्य
रूपादिहीनत्वात्। नापि मानसप्रत्यक्षविषयः
नहीकारात्। अतः सामान्यभावेऽप्यपरोक्ष-
दर्शनात्सामान्यप्रत्यक्षमेतदित्यौपनिषदमन्यते।
इतिहासेऽपि महाभारते —
प्रहरौ यदि कालस्य प्रहरौ यदि कालिकौ।
स कालः कृतपो ज्ञेयः पितॄणां दत्तमक्षयमिति॥
पुराणेऽपि —

अनादिरेष भगवान् कालोऽनन्तोऽजरः परः॥
इति शिष्टाश्च पौर्णमास्याख्यकाले स्वस्वकालो-
चितान् देवविशेषेभ्यः क्षीरदध्यादिसमर्पणादिकान्
धर्मविशेषान् भानुवारादिकालविशेषे च समा-
चरन्ति। तदेवमनेकप्रमाणप्रमिते काले प्रमाणा-
भावरूपश्चतुर्थः पक्षः कथमाशङ्क्येत? नापि प्रयो-
जनाभावादिति पञ्चमः पक्षो युज्यते तार्किकै-
स्तावत् सर्वोत्पत्तिनिमित्तकारणत्वमुद्घोषितम्। लोके
कृष्यादि उपयोगः कालविशेषस्य कृषीवलादिभि-
र्व्यवह्रियते। गृहप्रवेशप्रयाणप्रयोगोऽप्यतिः
शास्त्रप्रसिद्धः। श्रौतस्मार्तकर्मप्रयोगस्तु प्रदर्शयिष्यते
तस्मात् साङ्ख्यब्रह्मवाद्यङ्गीकृतःस्वतन्त्रप्रत्यक्षं
षष्ठः पक्षः परिशिष्यते। तथा च पापात्मनः स्वस्य
बुद्ध्यपराधं पुण्यात्मनि माधवाचार्ये समारोपयन्
कया वा शिक्षया न दण्ड्योऽसि। तदेवं कालस्य
प्रत्यक्षस्यानुमाशक्यत्वात् निर्णयोद्यमः सफल इति
स्थितम्। ननु कतरः कालोऽत्र निर्णीयते? किं
केवलःकालः, उत कालकालः? ननु किमित्यप्रसिद्ध-
भाषया भीषयसि न भीषयाम्यहं किन्त्वस्त्ये-
व कलयितृत्वमेतत् कालद्वैविध्यम्। येन
प्राणिदेहादयोऽतीतवर्तमानादिरूपेण कलयि-
तव्याः स केवलः कालः। स च तन्त्रप्रकाशवचनेन
पूर्वमुदाहृतः — कलयति जगदेव कालोऽतः
इति। तादृशोऽपि कार्योत्पत्तिस्थिति-
विनाशकारिणा येन कलयितव्यः स काल-
कालः। स वासिष्ठरामायणे दर्शितः —
कालोऽपि कल्यते येनेति। श्रुतिश्च भवति-
"स विश्वकृद्विश्वविदात्मयोनिर्ज्ञः कालकालो
गुणी सर्वविद्यः प्रधानक्षेत्रज्ञपतिर्गुणेशः। गुणी
संसारमोक्षस्थितिबन्धहेतुरिति" च
कूर्मपुराणेऽपि "अनादिरेष भगवान्
कालोऽनन्तोऽजरः परः। सर्वगत्वात्

स्वतन्त्रत्वात् सर्वोत्तमत्वान्महेश्वरः॥ १॥
ब्रह्माणो बहवो रुद्रा ह्यन्ये नारायणादयः।
एको हि भगवानीशः कालः कविरिति स्मृतः॥ २॥
ब्रह्मनारायणेशानां त्रयाणां प्राकृतो लयः।
प्रोच्यते कालयोगेन पुनरेव च सम्भवः॥ ३॥
परं ब्रह्म च भूतानि वासुदेवोऽपि शङ्करः।
कालेनैव हि सृज्यन्ते स एव ग्रसते पुनः॥ ४॥
तस्मात् कालात्मकं विश्वं स एव परमेश्वरः॥

विष्णुधर्मोत्तरेऽपि —

अनादिनिधनः कालो रुद्रः सङ्कर्षणः स्मृतः।
कर्षणात् सर्वभूतानां स तु सङ्कर्षणः स्मृतः॥ १॥
सर्वभूतशमित्वाच्च स रुद्रः परिकीर्तितः।
अनादिनिधनत्वेन स महान् परमेश्वरः॥ २॥

ज्योतिःशास्त्रेऽपि —

भूतानामन्तकृत् कालः कालोऽन्यः कलनात्मकः।
तदेवं सति कालकालोऽयं न निर्वैमत्यस्य धर्मिणः ज्ञानेच्छाहेतुमत्त्वेन हेयत्वादनुपादेयत्वाच्च। कालेऽपि तदो माले प्रवृत्ति यथादिविषः सोऽपि ज्योतिःशास्त्रे स्मयङ्निर्णीत इति भूतमरस्य कालनिर्णि प्रवृत्येति ज्ञाने ब्रूमः। उभयमप्यनिर्णीतं कालकालस्य जगदीश्वरस्य सर्वेषु कर्मसु स्मरणानुस्मर्तव्यत्वात्। अत एव हि बुधा अनादिवत् तावीश्वरमनुस्मरन्ति।

"सर्वेषु कालेषु शोभकार्यै
समस्तदेशेष्वशेषकार्येषु
तथेश्वरेश्वरः।
सर्वैः स्वरूपैर्भगवाननादिमान्
ममास्तु माङ्गल्यविवृद्धये हरिः॥

यस्य स्मृत्या च नामोक्त्या तपोयज्ञक्रियादिषु।
न्यूनं सम्पूर्णतां याति सद्यो वन्दे तमच्युतम्॥

मासादिरूपेणास्य तु स्वरूपेण ज्योतिषे निर्णीतत्वेऽपि श्रौतस्मार्तकर्मविशेषेषु सह कालस्याङ्गभावो निर्णीतः। स च स्वस्मिन् हेमाद्रिप्रभृतिषु ग्रन्थेषु निर्णीतस्तथापि विप्रकीर्णत्वैकमत्यं सङ्ग्रहाभिप्राय यत्नः क्रियते। तदेवं निर्णीतस्य ग्रन्थस्य कालस्वरूपनिर्णय सङ्ग्रहरूपं प्रयोजनं पारस्तीति अयं ग्रन्थ आरभ्यते।

"नित्यो जगत्त्रयस्य कालो भवतीयर्जगत्परमेश्वरः।
सोऽवाङ्मनसगम्योऽपि दैहीमत्तनु कालकः॥

नित्यकालस्य परमेश्वरत्वे प्रमाणं पूर्वमेवोपन्य-
स्तम्। परमेश्वरस्य चावाङ्मनसगोचरत्वे सर्वे
वेदान्तास्तदनुसारि स्मृतिपुराणानि तत्त्वविदनुभवश्च
प्रमाणम्। स च कालानुग्रहे मूर्तिस्वीकारस्य तत्तन्न-
कारणत्वात् सानन्दे शारदाविशेषे च स्यादि-
दारुपाणिकामामेव मानितायते। तस्यां ह्यारब्धापि-
कामामेवानुक्रम — अग्निवायिवन्द्रादयो देवा ईश्व-
रानुगृहीता सर्वत्र विजयमाना एव चीयमेव
तत्साफल्यविनिर्मितमन्यन्ते स्म। तान् बोधा-
यितुमवाङ्मनसगम्यं परमेव ब्रह्म पूज्यां
वपुर्गम्यां काञ्चिन्मूर्तिं धारयित्वा प्रादु-
र्बभूव। तमालक्ष्य वादं कृत्वापि राजसान्विता-
वग्निवायू तद्ब्रह्मतत्त्वं नैव बुबुधाते इन्द्रस्तु
सात्त्विकान्वितो बुबुधे इति। वाक्षिद्धरागाच्च-
इति श्रुत्युपक्रमे श्रुत्युक्तमवलोक्य तत्पित-
मृषुमोरयितारं कालं शत्रुपुषत:। तदानीं
कालोऽनुग्रहीतुमीदृशेन स्वरूपेणाविर्बभूवेति
पठ्यते —

अथ कालितरूपोऽसौ कालः कवलितप्रजः।
अप्राथिमौक्तिकमाल्यादि वपुर्मुनिमुपासमौ ॥१॥
बाहुपाशधरः श्रीमान् कुण्डलीकवचान्वितः।
मृत्युबहुलमोदारवक्त्र चक्रसमन्वितः ॥२॥
मालद्वादशकोद्दामभुजो द्वादशकोटिरुट्:
स्वाकालजनमा ब्रह्मा वृतः किङ्करसेनया ॥३॥
स उपेत्य प्रणम्यादौ कुपितं तं महामुनिम्।
कल्पवृक्षाधिगम्भीरं सान्त्वपूर्वमुवाच ह ॥४॥
त्वमल्पतापवित् वयं नियति पालकाः (?)।
तेनसमृत्युसे पुज्य! साधो नेतरवीक्ष्य मा ॥५॥
मातमयः कृपयाऽऽक्रुद्धे! कल्पकालमहानलैः।
मोनदग्धोऽस्मि मे तस्य किं त्वं शापेन धक्ष्यसि ॥६॥
संसारानलो ग्रस्ता निगीर्णा दुष्कोटयः।
मुक्तानि विष्णुवृन्दानि केन शक्यानयं मुने! ॥७॥
भोक्तारो हि वयं ब्रह्मन् भोजनं प्रभवादयः।
स्वयं नियतिरेवात्र नावयोरेतदीक्षितम् ॥८॥

न च महाकालाज्जन्मस्वीकृता मूर्ति-
रीदृश्येवेति काश्चिन्नियमोऽस्ति, सर्वात्मकत्वं
परमेश्वरस्य महाकालस्याविशेषात् सर्वरूपा-
प्रादि मूर्तयः एव बीजरूपत्वात्। अत एव भग-
वद्गीतायाम् — यो यो यां यां तनुं भक्तः
श्रद्धयार्चितुमिच्छति। तस्य तस्याचलां श्रद्धां
तामेव विदधाम्यहम् ॥१॥
स तया श्रद्धया युक्तस्तस्याराधनमीहते।
लभते च ततः कामान् मयैव विहितान् हितान् ॥२॥
विष्णुरुद्रादिवदन्येन मूर्तयोऽपि तत्तदुप-

निशेषा[illegible] त देव ह्यत [illegible] समाम्नायते — एतं ह्येव बह्वृचा महत्युक्थे मीमांसन्ते एतमग्नावध्वर्यवः, एतं महाव्रते छन्दोगा एतमस्याम् (पृथिव्याम्) एतं दिव्येतं वायावेतं आकाश एतमोषधीष्वेतं वनस्पतिष्वेतं छन्दस्येतं नक्षत्रेष्वेतं सर्वेषु भूतेष्विति ॥"

वाजसनेयिनोऽपि मण्डलब्राह्मणे — "तमेतमग्निरित्यध्वर्यव उपासते" इत्येतदेव पठन्ति — "विषमिति सर्पाः, सर्पमिति सर्पविदः, ऊर्गिति देवाः, रयिरिति मनुष्याः, मायेत्यसुराः, स्वधेति पितरो, देवजन इति देवजनविदो, रूपमिति गन्धर्वा गन्ध इत्यप्सरसस्तं यथा यथोपासते तदेव भवतीति" तैत्तिरीयारण्यके पठन्ति — "क्षेम इति वाचि योगक्षेम इति प्राणापानयोः" इत्यादि। परब्रह्मण्यारोपितं यावज्जगद्रूपमस्ति तेन सर्वेणाप्युपासनया परमेश्वर एव तद्रूपो भवतीति हिरण्यगर्भाधिकरणे तेजोमयाधिकरणे च प्रपञ्चितम्। एवं च यो यदा यत्कर्म-मूर्तिमिष्टदेवतारूपेणानुस्मरेत् [illegible] शास्त्रेषु नानाविधानि ध्यानानि। अत एव [illegible] लोके [illegible] यदि [illegible] [illegible] सर्वोऽपि जनः एकैकां देवतां स्वेच्छया पूजयति तदेव [illegible] वानाह —

"यजन्ते सात्त्विका देवान् यक्षरक्षांसि राजसाः।
प्रेतान् भूतगणांश्चान्ये यजन्ते तामसा जनाः ॥"

इति तस्यां तस्यां [illegible] कर्मफलप्रदो नित्यः कालः [illegible] प्रत्यभिज्ञायते इति सिद्धम्।

अत एव जन्ये कालं निरूपयामः। जन्मत्वे सति कथं कालस्य [illegible] प्रलये कालव्यवहारः [illegible] जन्मानधिकरणत्वरूपकालो [illegible] प्रलयकालस्य [illegible] नीतः प्रलयो भवतीति कालनिष्पत्तेर्नास्ति [illegible] समो दोषः। नित्यस्य कालस्य तावत् [illegible] परिच्छेदे [illegible] कालो [illegible] तावान् काल इति [illegible] वर्णनीयत्वात्। न च प्रलये तदुपाधयः सन्ति। अत एव तत्र [illegible] कालस्य इत्यतो निर्णयः [illegible] अत्र कालनानात्वेन [illegible] कालेऽपि [illegible] न [illegible] नित्यताप्राप्तिः, [illegible] तदनङ्गीकारात्। [illegible] जन्यत्वे [illegible] ऽपि प्रलयकाले सृष्टिकाले [illegible] वर्णादिमता [illegible], तत्रोपाधय: [illegible]

लोदिदृक्षान्तः। यथा कश्चित् मायावकः शिरः-
दूर्ध्वनमस्कारादये नुपुपकुम्य संवत्सरमधोपगतमु-
पादमाय एकत्रिंशद्वर्षवयस्क इत्यस्य मनरहितोऽप्य-
तीते वामस्तु पादप्रायत्वं व्यवहरति। तद्वदियता-
व्यवहारः। एवं तद्दर्शनेन न्यायेन कालरहितप्रलये
काल व्यवहारः किं न स्यात्? कालरहिते
प्रलयादिकं वस्तुवस्तीति मा एवमुक्ताधिकारज्ञोऽ-
प्युपगच्छन्ति। तथा चोच्यते—

" यस्यान्यादिके कालातीते तदुपोद्धार एवेति॥

प्राभाकरश्चाचार्यश्च कालमेवासंसृष्ट-
कारि चैव वस्त्वाहुः। तस्मात् कालः पुरेवेन
जन्यते न च विधिः। सामान्यविशेषात्मना
तस्य योगविधयोरवस्था निरूप्यात्
कालादुत्पत्तिमाह मनुः—

कालं कालविभक्तींश्च नक्षत्राणि ग्रहांस्तथा।
सृष्टिं ससर्ज चैवेमां स्रष्टुमिच्छन्निमाः प्रजाः॥

तत्र यः सामान्यकालः स विशेषानुगतत्वात्
तदपेक्षया नित्यो ग्रहगत्यादिभिरनुमेयो भूतो-
त्पत्तिनिमित्तकारणमिति तार्किकज्यौतिषिका-
दयः प्रतिपेदिरे। तत्र ज्यौतिषिकाः वक्ष्यमाणमाहुः—

"

प्रभवविरतिमध्यस्थानबन्ध्यानितान्तं
विदितपरमतत्त्वा यत्र ते योगिनोऽपि।
तमहमिह निमित्तं विश्वजन्मात्ययानाम्-
अनुमितमिह वन्दे भग्रहैः कालमीशम्॥१॥

युगाब्दवर्षदिवसाः समं प्रवृत्तास्तु चैत्रशुक्लादेः।
कालोऽयमनाद्यन्तो ग्रहभैरनुमीयते क्षेत्रे॥२॥

इति कालविशेषेषु च संवत्सरः प्रधानभूतः।
प्रत्ये सर्वे गुणभूताः। तथा चाप्युक्तं
समाख्यातमेतत्—

नदीव प्रभवा काचिद् दक्षस्य स्यन्दते यथा।
तां नद्योऽभिसमायान्ति सरस्तां न निवर्तते॥१॥
एवं नानासमुत्थानाः कालाः संवत्सरं श्रिताः।
प्रविश्य महान्तस्तं सर्वे सह वयान्ति तम्।
सतैः सर्वैः समाविष्टो ऽहः सन्न निवर्तते॥"

प्रथमार्थः— भागीरथी गोदावर्यादिका
नदीव कालः कुतश्चिदुत्पत्तिस्थानादुत्पद्यते।
तत्प्रोत्पत्तिस्थानं साङ्ख्योक्तं प्रकृतिः शिवा-
गमोक्तमाया वा श्रुतिस्मृत्युदिता नित्यकाल-
स्वरूप ईश्वरो वा भविष्यति। यथा तां
गङ्गादिकां महानदीमन्याः स्वल्पनद्योऽमिताः
प्रविशन्ति तथा प्रविष्टैर्नद्यन्तरैः सहाविच्छिन्ना

प्रवहत्प्रवाहा सती न कदापि [illegible]ति। एवं ता[illegible]
विध कालरूपैः कालभेदैः सम्प्रतिपन्नाः कालभेदाः
संवत्सरारम्भं प्रधानं कालमाश्रिताः। तत्र निमेषा-
द्या अयनपर्यन्ताः कालभेदाः संवत्सरादर्वाचो
युगाद्याः परार्द्धपर्यन्ताः संवत्सरान्महान्तस्ते
सर्वे तं संवत्सरं सम्यक् प्रविशन्ति।
अणूनामवयवत्वेन प्रवेशः। महतां तु संवत्सरावृत्ति-
निष्पाद्यानामतएव संवत्सर इति तत्र प्रवेशोऽ-
भिधीयते। तथा च वेदाङ्गज्योतिषग्रन्थे पठ्यते-
पञ्चसंवत्सरमयं युगाध्यक्षं प्रजापतिम्।
दिनर्त्वयनमासाङ्गं प्रणम्य शिरसा शुचिः॥१॥
इति। स च संवत्सरः सौर[illegible]
समाविष्टोऽतिदीर्घः सन्नास्मिन् जगति न
विद्यते इति। ननु अणुत्वे निमेषपर्यवसितं
महत्त्वं तु परार्द्धे तथा च तयोरन्यतरस्य
प्राधान्यमुचितम्। तत्र कथं संवत्सरस्य
प्राधान्यम्? इति चेदीश्वरेण प्रधानं
सृष्टत्वादिति ब्रूमः। तथा च वाजसनेयिनः
समामनन्ति— सोऽकामयत द्वितीयो म आत्मा
जायेतेति स मनसा वाचं मिथुनं समभवद्
यद्रेत आसीत् स संवत्सरोऽभवदिति।
तस्मात् संवत्सरः प्रधानम्। अत एव
संवत्सरमारभ्य कालविशेषे निर्णयाः।
तत्र संवत्सरोऽयनमृतुर्मासः पक्षः तिथिर्नक्षत्रं
योग इत्येवंविधाः कर्मकालाः। यद्यपि पुराणेषु
[illegible]दीनां युगादिकल्पादि परीक्षितं
[illegible] तथापि शतसंवत्सरायुषो
मनुष्यानधिकृत्य धर्मशास्त्रप्रवृत्तेर्युगादि-
विनिर्णयो नोपयुक्तः। शास्त्राणां मनुष्या-
धिकारत्वं चास्माभिः पाराशरस्मृति-
व्याख्याने मनुष्याणां हितं धर्ममित्य-
स्मिन् वचने प्रतिपादितम्। ननु कलौ
[illegible] मनुष्यधर्मविशेषवद्
न युगादिकं निर्णेतव्यं सन्देहाभावात्। न च
शतायुषामधिकारे कथं सहस्रसंवत्सर-
सत्रप्रवृत्तिरिति शङ्कनीयम्, तत्र संवत्सर-
शब्दो दिवसपर इति व्याख्याने
[illegible] निर्णीतत्वात्।

. . . .

सू० लि० [illegible] कालविभाग[illegible]
प्रदर्शितः—
लोकानामन्तकृत्कालः कालोऽन्यः कलनात्मकः।
स द्विधा स्थूलसूक्ष्मत्वान्मूर्तश्चामूर्त उच्यते॥

कालो द्विधा तत्रैकः कालोऽखण्डदण्डायमानः
शास्त्रान्तरप्रमाणसिद्धः। लोकानां जीवनायुपकार्य-
ताद्योतनानामपि। अन्तर्बहिर्नाशकः। यस्यापि
कालस्य वायुत्पत्तिस्थितिकारकत्वं कापि विनाश-
स्यानन्तत्वात् कालत्वप्रतिपादनाय कालं-
वृद्धिवृत्तन्तम्। अन्तर्बहिर्दिवसनैवोत्पत्तिस्थिति
वृद्धिवृत्तमन्यथा नाशकत्वासम्भवात्। अत एव
कालः सृजति भूतानि कालः संहरते प्रजा इत्याद्युक्तं
ग्रन्थान्तरे। अन्यो द्वितीयः कालः खण्डकालः।
कलनात्मको ज्ञानविषयस्वरूपः। ज्ञातुं शक्य
इत्यर्थः। स कलनात्मकः कालोऽपि द्विधा भेद-
द्वयात्मकः। तदाह स्थूलसूक्ष्मत्वादीति महत्त्वाणु-
त्वाभ्याम्। मूर्तं इयत्तावच्छिन्नपरिमाणः।
अमूर्तस्त्वच्छिन्नः कालावच्छेदः कथ्यते। यत्कालो हेतु
कोव्यः मूर्तामूर्तप्रमात्रकः। तेन महान् मूर्तः कालो-
ऽणुरमूर्तः काल इत्यर्थः। अयं कालो भेदद्वयं स्वरूपेण
प्रदर्शयन् प्रथमभेदं प्रति नैयायिकरूपान्तर
भेदद्वयं स्वरूपेणाप्रदर्शयन्नपि भेदद्वयमाह"

—— रङ्गनाथः।

"प्राणादिः कथितो मूर्तस्त्र्यद्याद्योऽमूर्त-
संज्ञकः। षड्भिः प्राणैर्विनाडी स्यात् तत्षष्ट्या
नाडिका स्मृता॥" सूर्यसिद्धान्त —

सोऽयं कालः षडिन्द्रियवेद्य इति मीमांसका
मन्यन्ते। "न सोऽस्ति प्रत्ययो लोके यत्र कालो
न भासते" इति ते प्राहुः। वेदान्तिनस्तु तस्य
साक्षिभास्यत्वमङ्गीचक्रुः। तत्र प्रमाणं
कालमात्र अनुपदमेव दर्शितम्। सोऽयं कालो
देशवृत्तेरव्याप्यवृत्तिनीतिनामकः। तथाहि
यः पदार्थः स्वाधिकरणे वृत्त्यभावप्रतियोगी
सोऽव्याप्यवृत्तिरिति मन्यते तार्किकैः। अत्र
कालो देश इव। वृत्तिर्द्विविधा स्थितस्य तादृश-
पदार्थस्य कालभेदेन तत्रैकाधिकरणे तत्त्व-
ऽभावश्च प्रतीतिः। यथा शाखाग्रे प्रत्यक्षत्वानि
सुषुप्तिकाले इन्द्रियादिविशेषगुणान्तरकाले
न ज्ञानाभावः। यथा वायुर्जन्यजन्ये
उत्पत्तिकाले गुणाभावः श्यामले घटे
घटे रक्तत्वाभावः रक्तत्वस्य पाकोत्तर-
जायमानत्वात्। कालसत्त्वे न देशोऽपि
तथा। यथा प्राणानि स्थानादौ शरीरा-
वच्छेदेन ज्ञानं, घटावच्छेदेन तदभावः
तथा वृक्षे कपिसंयोगकालेऽपि मूले
तदभावः। कालेन कृतानि ...
कालिकनैमित्तिकः तेन सम्बन्धेन
नित्येषु जन्येषु जन्यमात्रवृत्ति
वृत्तित्वात् नित्येषु कालिकसम्बन्धेन
न कालवृत्तिर्नित्यत्वं नित्या-
नां यौगिक कालिकसम्बन्धानुपगमात्।
इति नैयायिकाः।

Abhidhāna - Rajendra

TIME

(१) तत्र कालशब्दव्युत्पादनार्थमाह —

कल पज्जायाणं कलिज्जए तेण वा जओ वत्थु।
कल संखाणे तस्स व समयाइ कलासमूहो वा॥

कल शब्दसंख्यानयोः। तत्र पुराणादीनां समयादीनां वा पर्यायाणां कलनं संशब्दनं संख्यानं वा भावप्रत्यये कालः। अथवा मासिकोऽयं सांवत्सरिकोऽयं शतार्द्धोऽयमित्यादिरूपेणान्यते परिच्छिद्यते यतो यस्माद् वस्त्वनेनेति कालः। अथवा - कलयन्ति जानन्ति समयादिरूपेण परिच्छिन्दन्ति तमिति कालः। यदि वा - मासिकोऽयं सांवत्सरिकोऽयमित्यादिरूपतया कलयन्ति परिच्छिन्दन्ति वस्तु तस्मिन् सतीति कालः। समयादिकलानां वा समूहः कालः। आह — ननु कलासमूहे प्रत्यये नपुंसकत्वं प्राप्नोति यथा काकोतं मायूरमित्यादि। सत्यम्, किन्तु शिष्टप्रयोगाद् रूढितश्चादोषः। तथा चाह — 'लिङ्गमशिष्यं लोकाश्रयत्वादिति।' तदेवं कालस्य - नामनिरुक्ती भणिते।

इदानीमुत्तरगाथासम्बन्धनार्थमाह —

सो वत्तणाइरूवो कालो दव्वस्स चेव पज्जाओ।
किंचिम्मेत्तविसेसेण दव्वकालाइववएसो॥

स वर्तनादिरूपः कालो द्रव्यस्यैव पर्यायः। ततः पर्यायरूपतया तत्त्वत एकरूपस्यापि तस्य किञ्चिन्मात्रविशेषविवक्षया द्रव्यकालः, अद्धाकालः, यथाऽऽयुष्ककाल इत्यादिव्यपदेशः प्रवर्तत इति भाष्यगाथार्थः। विशे०। न्यायमतेन परापरव्यतिकरयौगपद्यायौगपद्यचिरक्षिप्रप्रत्ययलिङ्गः द्रव्यभेदे, सम्म०।

(२) स च द्रव्यान्तरम्

तथाहि - परः पिताऽपरः पुत्रो युगपद् अयुगपद्, कृतं चिरं क्षिप्रं वा कृतं कालेऽस्मिन्निति यत्परापरादिज्ञानं तदादित्यक्रियाद्रव्यजातिगुणपदार्थनिबन्धनं तत्प्रत्ययविलक्षणत्वात् घटादिप्रत्ययवत्। योऽस्य हेतुः स पारिशेष्यात् कालः। यतो न तावत् परापरादिप्रत्ययो दिग्देश

दृतोऽयम्। स्थविरेऽपरदिग्भागावस्थितेऽपि परोऽय-
मिति प्रत्ययोत्पत्तेः। तथा यूनि परदिग्भागावस्थितेऽपि
ऽपरोऽयमिति ज्ञानप्रादुर्भावात्। न च वलीपलिता-
दिकृतोऽयं प्रत्ययः। तत्कृतप्रत्ययस्य वैलक्षण्येनोत्पत्तेः।
नापि विप्रमाणनिवर्तितत्वात् प्रतिभाति। तज्ज्ञानवैल-
क्षण्येन संवेदनात्। तथा च सूत्रम् "अपरस्मिन्नपरं
क्षिप्रमिति काललिङ्गानि।" इत्याकाशवदस्यापि
विभुत्वनित्यत्वैकत्वादयो धर्माः प्रवगन्तव्याः।
स्तम्भ० २ व्याख्यम्।

(२) प्रथमखण्डनम्

दिक्कालसाधनप्रयोगे चैते दोषाः —
सामान्येन साधने सिद्धसाध्यता, विशेषसाधने
हेतोरन्वयासिद्धिरनुमानबाधितत्वं च
प्रतिज्ञाया इति समानाः। तथाहि — पूर्वापरोत्पन्न-
पदार्थविषयं पूर्वापरशब्दसंकेतवशादुद्भूत-
संस्कारनिबन्धनत्वात् कृतप्रत्ययस्य सामान्यमात्रे
साध्ये कथं न सिद्धसाध्यता? विशेषे च
कथं नान्वयासिद्धिः? अनुमतिबाधा च
प्रतिज्ञायाः पूर्ववद् भावनीया। अत एव नैतदेव
कार्यदोषोऽपि पूर्वापरयोः कालोऽपि विशिष्टपदार्थ
संकेतप्रभवत्वे प्रत्ययस्य प्रत्ययस्य। किञ्च —

(17) … view of the followers of the Nyāya system.

The Mystery Beyond Time & Space.

(Swami Yatiśwarananda)

The great German philosopher of the last century, Immanuel Kant declared that whatever we perceive, either in the outside world or within ourselves we know in terms of time, space & causation — the categories of our thought or intellect. Just as when we put on coloured glasses, we see everything tinted by the colour and not as it is — so we can never know the thing-in-itself within ourselves or within the phenomena of the external world. From the Vedantic point of view we say that Kant's intellect led him into a kind of philosophical agnosticism which holds that there is the Absolute but It can never be experienced as it is.

In the eighth century in India, there lived a non-dualistic mystic and philosopher named Śankaracharya. He, too, spoke of deśa, kāla and nimitta — space, time and causality — through which the Supreme Spirit manifests itself; but which can never reveal the nature of the Absolute, the Reality beyond time, space and causation. But there are many points of difference between these two great thinkers. To Kant time, space and causation, the categories of the mind, are real. According to Shankara they have only empirical value. They hold for all practical purposes of our phenomenal life but have no absolute reality because they are products of Māyā, ignorance. So we find that Shankara's Vedanta is more critical than Kant's critical philosophy.

Cosmic Ignorance and Creation of Phenomenon.

Kant held that it is the individual who creates the world of name and form. Shankar declares that the universe of name and form is a cosmic phenomenon which the individual perceives in a certain manner. Each individual understands the world in his own way. An initial mistake is made owing to our ignorance, and then each of us in his own way,

. . . .

Let us try to understand something of space and time. In a remarkable passage of the Upanishads we read: 'All this whatsoever moves in this 'jagat' (universe) is to be enveloped with the Self.' The Skt. word jagat is derived from the root 'gam', which means to move or change. The nature of the universe is to move, to change. But how do we perceive these changes. A movement exists in time. How do we get our conceptions of space and time?

The ordinary theory is that when we become aware that a certain thing which is near moves away from us we perceive a movement in space or extension. Again, when we experience that one thing follows or succeeds another either in the same or another space we get our sense of time, our ideas of 'now', earlier, later, present, past or future. Consider the pendulum of an old-fashioned clock which we see moving from one position to another in space. One movement follows the other when the pendulum moves in space. The number of periods (clock-time) elapsed serves as a measure of time.'

The modern theory of Relativity which many of us talk about but

few ... to understand, has effected a fundamental change in the scientific conception of time and space. In the words of a great scientist Minkowski "From henceforth Space in itself and time in itself sink to mere shadows, and only a kind of union between the two preserves an independent existence. Every event that happens in the world is determined by space-coordinates X. Y. Z. and Time-coordinate T. Thus physical dimension was four-dimensional right from the beginning." Whatever it is, this measuring of outside events in terms of space and time is possible because the sense of space and time we have in our minds. The objects we perceive in space have height breadth and thickness; change and movement arise in time. But if the sense of time and space exist only in ourselves, something must be done to rise above the illusory sense of time and space, if we want to know the reality.

posture expressed by the time of going and the time of stopping; (h) the revolution of the moon, sun etc. expressed by morning, evening, day and night; or (i) the grouping of days and nights etc. into periods expressed by 'half-months', 'months' etc; (The Expositor Atthasalini) Part II, Analysis of Terms pp. 57–60).

The Buddhists held that it should be understood that abstract time is a mere concept because it is not existing by its own nature. This is, in short, the notion of time in ancient Hindu philosophy which held that temporal characteristics are among the most fundamental in the objects of our experience and therefore, cannot be defined properly.

A

it ... aids the modification of other things, but also allows its own modifications as moments, hours etc. It is thus a dravya (substance) and the moments, hours etc are its paryāyas (modifications). The unit of Samaya is time required by an atom to traverse a unit of space by a slow movement. (Dravya Saṁgrahavṛtti, 19-20)

In Buddhism Time is regarded as a subjective element. Time is a concept (kālapaññatti) by which first and foremost mental states are distinguished in internal intuition. It is the sine qua non of the succession of mental states (Vide Abhidhammattha Saṁgraha). The Buddhist philosophers looked upon Time as only a concept derived from this or that phenomenon (a) as (a) states expressed in such phrases as 'temporal (aspect of) mind', temporal aspects of matter; (b) the phenomenal occurrence; expressed by such phrases as 'the past' and the future'. (c) The phenomenal succession in an organism expressed by the time of seed generation and the time of sprouting; (d) the characteristic marks of phenomena expressed by 'the time of genesis' and the time of decay'; (e) the functions of phenomena expressed by 'the time of feeling' and the time of cognizing'; (f) functions of being, expressed by the time of bathing', and the ... of drinking'; the modes of

This is the view of the followers of the Nyāya system.

Being a modification of ज्ञान, as it is क्रिया, and being a particular modification of the great elements, Kāla (time) is not different from Prakṛti (Primordial Matter).

Kāla is a substance and is eternal.

There are only four Elements: Earth, water, wind & Fire.

Earth, water, fire and wind are the four Elements. Only the perceptible exists.

Kāla is ~~what so ever tama~~ the basis for such parlance as 'past.' Kāla is so called because it is the substratum of everything in so far as everything is comprehended by it.

कालितत्व?

Kāla is devoid of 'सत्त्व'. It is the cause of modification of प्रकृति and its evolutes and is itself modified as कला, काष्ठा etc. It is eternal. It is the Lord's field of activity & His body.

परिकर = क्रीडा (painless)

Thus defined, Kāla is the Lord's field of activity. In ~~the~~ display of His (painless) activity, the Lord effects His purpose with the help of Kāla, etc.

Kāla is known to be a particular non-sentient substance, which is wanting in all the three gunas (sattva, rajas and tamas).

Although Kāla does exist in the eternal divine glory, it has no independent existence of its own. Some, however, maintain that there is no such thing as time.

Since the one indivisible time is deemed to have undergone modifications such as क्षण, लव ~~etc~~ it is possible to carry on with the all-pervading (time). The modifications such as क्षण are also all-pervading; for relation with each and every क्षण is perceived in all objects. On this it has been said: —

As all this is qualified by the one moment (क्षण), the moments of time are, like time itself, held to be pervasive.

Some, however, affirm that Kāla (time) is comprehensible by the six senses. ~~The~~ A pot is, for it is an object of ocular perception, as admitted by all. Being is here no more than

being related to time.

Time is eternal, all-pervading & one only. Appellations such as क्षण of that one time are possible because of the limiting adjuncts.

In reality the Atman externalizes itself of its own free will.

The agent of the creation, sustenance and dissolution of the world is verily the one as indicated by the Veda; it cannot be otherwise. In this there is no conflict with the Sruti, our Kalpa too is not contradicted. The great Principle has unthinkable potency, being potent enough to bring into being all existent things.

Great Principle (proposition)

Here sarvabhava is change into all forms. As it is capable by itself of mutation into all forms, and as it is the efficient-cum-material cause, Brahman has power transcending all thought, there is therefore no clash with the Sruti which declares it as asamga (unattached).

for mutation into

He (the jiva) is a part (अंश) of Brahman as is clear from the Sruti and the Brahma-sutras;

That Brahman has neither a body, nor the senses, there is none equal to it, or greater than it; it has transcending power & manifold; it has also knowledge, strength and action as inherent qualities.

If you think that Kala too is nothing but Brahman, then we say: "we agree." Hence the Lord says — "I am time" (Gita 11.32) and "I have manifested myself as time."

Intelligence is absolutely pure in the ultimate analysis. This self-same Intelligence seemingly transforms itself into the objects of the senses.

All this, whether manifest or unmanifest, is nothing but that (Intelligence); it appears as Purusa and as Kala. By Vyakta is here meant Mahat, etc., and

by 'avyakta' is meant Pradhāna (= Prakṛti).

O Maitreya, Viṣṇu is of the form of Kāla.

O Brāhmaṇa, the all-powerful Kāla is eternal (beginningless) and endless; hence creation, ~~maintenance~~ and dissolution are all ~~undetermined~~. ever recurrent.

stay

He (Viṣṇu), with drawing all beings into (making all beings recede into) his (all-encompassing) Body, and bringing into play his śakti known as Kāla, dwelt in his home of water, like fire latent in wood.

The universe is verily Brahma-tanmātra (in essence Brahman) and is ~~supported~~ with drawn by the māyā of Viṣṇu. It is ~~determined~~ put forward as something & distinct by the Lord ~~who is no other than~~ with the help of the formless Kāla.

The ~~phrase~~ epithet avyakta must purport to mean that the Lord is by Himself unqualified. This is how the Commentator Śrīdhara construes the verse. I, however, differ. I think the Lord is here identified with Kāla. 'Kālena' is in apposition with Īśvarena and not the Instrumental Case signifying nimitta. The epithet avyakta-mūrtinā is also ~~taken~~ in construction with Kālena and not with the intercepted īśvareṇa.

Thus, time is inferred to be both gross and subtle, O best of men, the Lord, by reason of His pervasion of Paramāṇus, though ~~He~~ Himself unmanifest, enjoys the manifest.

Saṃsthāna says the Commentator, is the form such as 'paramāṇu & bhukti' is its pervasion. Bhagavān means the Śakti; for (~~here~~ is the identity of Śakti and the possessor of Śakti).

(pervades, determines)

On this the Commentator, Śrīdhara Svāmi says: This verse speaks of the ~~time~~ of the sun, the care greater than atom (Bha. 3.11.13)

That much time is termed the Paramāṇu-Kāla, which the Sun takes to traverse an atom; and that which it takes to ~~of~~ traverse all the twelve signs (the zodiac) is the year. By its rotation we have the yugas (cycles) manvantara

a development beginning with

(4) (period) and [illegible] the division of time / the author will ~~speak~~ treat of [illegible] as effected by the motion of the sun.

Immediately after (the creation of the jīva) ~~Ākāśa~~ the 'Kha' emerges which is almost a void, the germ of ~~all~~ properties such as sound & which gives significance to future names. & Later Ahaṁkāra follows along with Time.

Now with a view to discussing the creation of mahābhūtas, the writer begins with the creation of ~~Ākāśa~~ 'Kha'. Immediately after the creation of jīva, the 'Kha' ~~ākāśa~~ comes into being, itself almost a void, being the substratum of the remaining ~~five~~ four elements. After the creation of the sun, etc, it gives significance to future names such as ākāśa, which literally means 'shining all round.' ----- This creation of ākāśa, ahaṁkāra and Kāla is not from Hiraṇyagarbha, but from the Supreme Being limited by its particular forms; for ________ (Vāsiṣṭha Prakāśika Tātparya)

He is the one cause of all.

From whom hundreds of the series of pots, cloth, etc. proceed as do the waves and billows from the ocean.

as conceived by the Vaiśeṣikas ~~According to the Vaiśeṣikas, it is clear~~ Kāla which ~~causes~~ cannot be as the ~~efficient~~ cause of ~~multifarious motions; therefore~~ such usage as अनागत (not come; i.e., future); therefore let those limiting adjuncts by virtue of which Kāla leads to the variety of usage such as अनागत be themselves regarded as the cause; there is therefore no need of assuming the superfluous Kāla, say the teachers of Sāṁkhya. Hence another substance Kāla is not to be accepted.

The teachers of Sāṁkhya ~~say~~ hold that Kāla is ~~the~~ an evolute of प्रकृति. For they say,

Time as accepted by the Sāṁkhyas cannot be maintained, since one is to infer from the body which is the substratum of the experience of the experiencing self, that Kāla is something other than ~~the~~ a modification of Prakṛti.

the stages of growth, youth, etc of

Since the Pradhāna theory recognizes only ~~the~~ 25 principles, which do not cover the principle of Kāla, the Pradhāna itself has to be called Kāla.

There is no such thing as Kāla; it is only the actions that get the designation Kāla.

Dikkālāvākāśādibhyaḥ (Sāṁkhya sūtra 2.12.)
Here Vijñāna Bhikṣu says: The space & time which are eternal are the Prakṛti (the primary cause) of ether (ākāśa) and are no more than the guṇas of Prakṛti. Hence space and time are justifiably vibhu (all-pervasive). The space and time that are parts ~~are~~ ~~however~~, however, proceed from ākāśa on coming into contact with manifold limiting adjuncts. Although ākāśa as conditioned by the various limiting adjuncts is the space and time in parts, still what is conditioned is looked upon as something distinct, they (khāt sa dikkālau) are therefore said to have been created, as the ear is held as a creation by the Vaiśeṣikas. (Sāṁkhyapravacanabhāṣya)

Because of the various limiting adjuncts, ākāśa itself is expressed by the words — dik and kāla; hence both time and space are contained in the ākāśa.

Although the conditioned ākāśa alone is time & space, ~~is conditioned~~

Kāla (time) is nothing besides, and independent of, objects spoken of as past, present and future (Mānasollāsa Vṛttānta verses 40-41)

There are two classes of the Sāṁkhyas ~~is twofold~~: ~~It~~ The recognizes God and the other ~~is~~ does not.

Now, there is no time besides Kṣaṇa, divisions of time beginning with Muhūrta and ending with Mahākalpa simply do not exist. This is what the author incidentally establishes as the settled proposition of his own śāstra; ~~when he says~~

Again, he says: "The muhūrtas, the days, the nights, etc. are only mental accumulation (of kṣaṇas)."

The vyāsa bhāṣya here commented on by Vijñāna-bhikṣu ~~runs thus:~~ may thus be presented in translation:

The kṣaṇa and its succession are not comprehended in the object, ~~but~~ therefore the muhūrta, the days, nights, etc. are comprehended cumulatively in the mind. ~~hence~~ Indeed Kāla has no factual existence, but is only a mental construction. It is only a Vikalpa x. which appears to the common man in abstract meditation. The kṣaṇa is a reality. व्युत्थितदर्शनानाम् (?)

x शब्दज्ञानानुपाती वस्तुशून्यो विकल्पः Yoga.

Māyā is variously called as प्रधान, अव्यक्त, अविद्या, अज्ञान, अक्षर, अव्याकृत and तमस्.

By the reflection of ब्रह्म consciousness in the Māyā are generated the महत्तत्त्व, Kāla & the Puruṣas.

According to the God-believing Sāṁkhya, Kāla is a particular reflection of Brahman consciousness, which disturbs ~~causes~~ the ~~causes gunas from their~~ ~~dispose~~ state of equilibrium of the guṇas.

Foot note: Kālo guṇakṣobhakaḥ — Vṛttānta Vyākhyā 3?

Kāla is the action of the Lord. (पौराणिक

The Paurāṇikas believe in thirty tattvas which include among others, Mal

Kāla, pradhāna (prakṛti), māyā, avidyā and puruṣa. (Manasollāsa: 2. 41–42).

~~Although Kāla is one vibhu (all-pervasive)~~.

The Mīmāṁsakas of the Bhaṭṭa school believe that Kāla is perceptible by all the six senses. Says the Śāstra-dīpikā —

Translation to be given

Kālo na svātantryeṇendriyairgṛhyate, atha ca viṣayeṣu sveṣu gṛhyamāṇeṣu tad viśeṣaṇatayā sarvairapīndriyairgṛhyate.

Śrīharṣa rejects Kāla. While discarding the usual definition of Kāraṇa (cause) — Kārya pūrvavartitvaṁ kāraṇatvam, he first rejects the notion of the present & past time & then time in general. Says he ———

The Brahmasūtra or the Śāṅkara bhāṣya thereon nowhere treats of Kāla, though in works of Vedānta such as the Vedānta Paribhāṣā we do have a treatment of the empirical objects such as ākāśa. Hence the Siddhānta Bindu declares —

Time and space have not been noticed; for ~~they do~~ there is no evidence of their existence.

Yet the Vedānta paribhāṣā seems to recognize the empirical time. In order to show that the definition of Pramā (correct knowledge) as anadhigatābādhitārtha viṣaya jñānatvaṁ does not suffer from the defect of being too narrow, leading to the exclusion of धारावाहिक प्रत्यक्ष, it reads —— nirupasyāpi etc. (p. 16). This means that the author ~~holds~~ believes in the existence of Kāla and holds it as being directly perceptible. The commentary Śikhāmaṇi thereon explains

how time is experienced. sarvatra viśeṣaṇatayā pratyakṣa jñāna eva sarvatra viśeṣaṇatayā pratyakṣa jñāne pi bhānam na tvanumityādi parokṣa jñāne pi pratipāditam.

Kāla is merely avidyā (nescience); for that is the substratum of all. (Siddhānta Bindu)

Similarly, Kāla is of the nature of avidyā. Māyā alone is Kāla, say the Vedantins.

The relation of ~~cit~~ māyā with cit is alone Kāla, is the view of ~~the~~ a section of the Vedantins.

This is rejected by Gaudabrahmānanda Svāmi in his commentary, the Nyāyaratnāvali on the Siddhānta Bindu. I quote the pertinent passage —— Nanu nedam yuktam etc.

In the concluding line, he tells us that Kāla is of the form of ~~reflection~~ avidyā with a reflexion.

"As a matter of fact, there is no evidence for the existence of Mahākāla" says the author of the Nyāyaratnāvali, "for 'now,' 'this' — notions like these have for their object only the created units of time."

n ō ō v o
u v ń n n

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n o o v o
u r ń n n

~~Bengali script.~~

"Katham punarvartamānābhāve pratyakṣānupapattiḥ?

Yasmādidam pratyakṣaṁ vartamānādhāraṁ kāryatvāt kṣīra-

vaditi- Yatkāryam tadvartamānādhāraṁ dṛṣṭaṁ yathā kṣīraṁ

kāryaṁ, ca pratyakṣam, tasmād vartamānādhāramiti

vartamānakālānabhyupagamādanādhāram.

Done

"Etaduktaṁ bhavati dravyādiṣu viṣayeṣu pūrvāparādipratyayā jāyante na caiṣāṁ dravyādayo nimittaṁ, tatpratyayavilakṣaṇatvat. na ca nimittamantareṇa kāryotpattirasti. Tasmādyadatra nimittaṁ sa kāla iti."

Nyāya Kandali by Śridhara
p. 64.
V.S.S.
1895.

Yuvasthavirayoḥ śarīrāvasthā-

"Etaduktaṁ Bhavati. Dravyādiṣu
viṣayeṣu pūrvāparādipratyayā jāyante
na caiṣāṁ dravyādayo nimittāni.
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* Tasmādyadatra nimittaṁ sa
kāla iti."

Nyāya Kandali by Śrīdhara
p. 64.
V.S.S. 1895.

Yugapaccirakṣiprayoḥ śarīrāvastha

"Etaduktaṁ bhavati. Dravyādiṣu viṣayeṣu pūrvāparādipratyayā jāyante na caiṣāṁ dravyādayo nimittaṁ tat pratyayavilakṣaṇatvat. Na ca nimittamantareṇa kāryotpattirasti. Tasmādyadatra nimittaṁ sa kāla iti."

Nyāya Kandali by Śridhara
V.S.S. P. 64.
1895.

Yuvasthavirayoḥ śarīrāvastha
bhedā...

Evam ~~hrasva~~ hrasvatvadīrghatve api parimāṇabhedau na parasparāpekṣau pitāputrau ca pramāṇaprameyavyākhyayā vyākhyātau.

NVTT. Ibid.

Tasmādvartamāna evaikaḥ kṣaṇo na pūrvottarakṣaṇāḥ santīti (tasmānnāsti samāhāraḥ).

Yogabhāṣya. 3.51.

n
o o v o

Kathaṁ paccuppannārammaṇaṁ hoti?
Paccuppannaṁ nāma tividhaṁ:—
khaṇapaccuppannaṁ, santatipaccuppannaṁ addhapaccuppannañca.
Tattha uppādaṭṭhitibhaṅgappattaṁ khaṇapaccuppannaṁ. Ekadve santativārapariyāpannaṁ . . . .

V. SM. 431,

Gāliṁ pubbāparaṁ ninthiruttagrupaṁ sthitiḥ pāṁlitato.

S.A. 7. 21.

Khaṇe khaṇe laya buddho
sabbalokaṃ avekkhati
pañcacakkhu vivaritvā
olokesi bahujane.

Dp. V. 1.16.

Jīvitaṃ attabhāvo ca
Sukhadukkha ca kevalā
Ekacittasamayuttā
lahuso vattate khaṇo.
V.SM. ~~D.pf.~~ 238

Bhavanirodho nibbānaṃ.
S. 2. 117. ...

Kṣaṇatatkramayoḥ saṁyamād vivekajaṁ jñānam.

Yoga Sūtra 3.51.

Apakarṣaparyantaṁ dravyaṁ paramāṇuḥ ..... tatpravāhāvicchedastu kramaḥ. Kṣaṇatatkramayorn āsti vastusamāhāra iti ..... tenaikena kṣaṇena kṛtsno lokaḥ pariṇāmamanubhavati.

Y. Bh. Ibid.

Ibid. 65.

Bodhaikasvabhāvasya jñānasya — — . kālaviśiṣṭatāvagatiḥ pratyetuṛekatvāt pramāṇatā-ropaṇitatvāt syāpi viśeṣaṇatvā-virodhāt yathā surabhi — candanamiti.

Ibid

P. 65.

Tasmād atītānāgatayorva-rtamānāpekṣatvād vartamānas-ya ca tadapekṣatvāt dṛṣṭi trai-kālyamiti siddhāntaḥ

NVTT. P. 262. 2.1.40.

Bhartṛhari & Diṅnāga
(By H. R. Rangaswami Iyengar)

The date of the great grammarian Bhartṛhari, author of the Vākyapadīya, which is regarded as a landmark in the literary history of India in as much as it forms the basis for determining the dates of several Sanskrit authors[1], has been determined so far on the statements of Itsing in his, "Record of Buddhist religion". The Chinese traveller has recorded that Bhartṛhari was a great grammarian, whose fame had spread all over India, that he was the author of the three works Vākyapadīya, the commentary on the Mahābhāṣya, and another work Peina, (which may perhaps be the Prakīrṇakāṇḍa or the third and the last chap. of the Vākyapadīya), and that he died in about 650 A.D. i.e. 40 years before the date of his record. The accuracy with which Itsing has reported other contemporary events as well as about the extents of the Vākyapadīya itself has led scholars to assign Bhartṛhari to the 7th cen. A.D.

But new evidences which have come to light completely falsify the statement of Itsing and push back the date of Bhartṛhari to the 5th cen. A.D.[2]

(Notes 1. Cf. "A Record of the Buddhist Religion" by It-sing translated into English by J. Takakusu. p. XV — "The most important of all the dat

Ibid. P. 65.

Nanu ~~tattannimitta~~ nibandhana ~~evāstu~~ pratyayabhedaḥ kṛtaṃ kālena! Asati tasmin pratyaya- ~~bhedabhāvat~~ vastūtpādakabhāvāt. Na tāvadatyantāsato gaganasyot- pādaḥ nāpyantāsato narasṛṅga- asya kintu pragasataḥ kālabhāva- sattve cābhavaviśeṣaṇasya prāk śabdārthasyabhavānnīyan- viśeṣaḥ siddhyatīti nakasyacidut- pattiḥ syāt.

Ibid. 65.

Bodhaikasvabhāvasya jñānasya ... kālaviśiṣṭatāvagatiḥ pratyetu rekatvāt pramāṇānta- ropanītatvāt syāpi viśeṣaṇatvā- virodhāt yathā surabhi- candanamiti.

Ibid P. 65

Tasmādatītānāgatayorva- rtamānāpekṣatvād vartamānas- ya ca tadapekṣatvāt dastitrai- kālyamato siddhāntaḥ

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(Notes 1. Cf. "A Record of the Buddhist Religion" by It-sing translated into English by J. Takakusu. p. XV—
" To [illegible] all the date

given by Itsing

Bhartṛhari, Jayaditya and their contemporaries. They serve as a rallying point for a number of literary men belonging to what I called the Renaissance period of Sanskrit literature."

Note: 2 Ibid pp. LVII & pp. 178–180.)

In the second kāṇḍa of the Vakyapadiya, while describing how the science of grammar, which had been almost extinct, was restored and propagated by the great grammarians, Chandra & Vasurata.

Puṇyarāja, the commentator of the Vakyapadiya, mentions several times Vasurata as the teacher of Bhartṛhari 4 (Note 3. See – Itsing & Bhartṛhari's Vakyapadiya; By D. C. Kunhan Rājā contributed to the Krishnaswami Iyengar Memorial Volume) pp. 285–298) (Note 4. – See the Comment of Puṇyarāja on Kārikā 486 of Kāṇḍa II: – न तेनारम्भद्-
गुरुभिस्तत्रभवतो वसुरातादिभिः : कारिकेदिं
[illegible] व्याकरणागमं [illegible] भवति।
See ibid II 489: –
वै. वृत्ति — — वै [illegible] चन्द्रा-
चार्य वसुरात गुरुप्रभृतिभिः [illegible] इति। ते खलु
[illegible] सततं [illegible] उप-
बहुशाखत्वं नीतो विस्तरं प्रापितश्च
भूयते।)

In the Kārikā 490 of the Vakyapadiya 5 (Note 5 – Cf II. 490 &
प्रणीतो गुरुणास्माकमयमागमसंग्रहः:)
Bhartṛhari himself [illegible]

fer to his teacher Vasurāta by 'Guru' as is evident from the words of Puṇyarāja prefaced to the verse. Again, a Jaina writer Siṁha Sūrigaṇi who may be assigned to the 6th Cent. (beginning of the) A.D. in his unpublished work Nayacakraṭīkā, a commentary on the Nayacakra of Mallavādin the Senior, which is not now extant, mentions, twice in his work Vasurāta as an Upādhyāya of Bhartṛhari (Note 6: — Cf: Ibid: —
एष च कदाचित् योगतो विचार्य तत्र भगवता वसुरातगुरुणा ममायं भागः संज्ञाय [illegible] इत्युक्तमिति स्वरचितस्य ग्रन्थस्य गुरुपूर्वकमभिधानमाह।) Note 8 — Mallavādin, author of Dwādaśāranayacakra, should be distinguished from another Jaina writer of the same name who is the author of Nayabinduṭīkā — Ṭippaṇi. Note 9. — Cf. Nayacakraṭīkā folio 272a —
सोऽपि जल्पोऽपि येषा पूर्वपरिग्रहीतो ब्रह्मवृद्धवादस्य इति भर्तृहर्यादिमतम्। वसुरातस्य भर्तृहर्युपाध्यायस्य मतं तु . . .
Cf. Ibid. folio 277a — एवं तावद् भर्तृहर्यादिदर्शनमनुगम्य वसुरातः भर्तृहर्युपाध्यायः . . .
Note 10 — Cf. "A Study of Paramārtha's Life of Vasubandhu & the date of Vasubandhu" by J. Takakusu J. R. A. S. 1905. pp. 33 ff.) Note 11. — The two Kārikās may be restored into Sanskrit as —

[illegible] न समुदायो न च वाच्यः [illegible]।
सङ्ख्याप्रमाणसंस्थाननिरपेक्षः प्रवर्तते॥

to a cowrie happens to come across a Chintamani (a desire-yielding jewel)' as ~~[illegible]~~ read in the Vālmīki Rāmāyaṇa, the renowned Bhartṛhari, while primarily

given by Itsing

Bhartṛhari, Jayaditya and their contemporaries. They serve as a rallying point for a number of literary men belonging to what I called the Renaissance period of Sanskrit literature."

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See ibid II 489: ये [illegible] न [illegible] वा स्वैव वसुरात गुरुभिर्नो दत्त इति | ते खलु चन्द्राचार्यादयः व्याकरणस्य स्वरूपं तत उप- लभ्य सतते शिष्याणां व्याख्यानप्र- बहुशाखत्वं नीतेति [illegible] प्रापितवन्त इत्यनु- श्रूयते |)

In the Kārikā 490 of the Vākyapadīya 5 (Note 5 - Cf II. 490 [illegible] गुरुणा [illegible] समागमेत्य [illegible]:) Bhartṛhari himself [illegible]

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शुभवत् कदाचित् योगनिद्रां विरामे तत्र भगवता वसुरातगुरुणा ममायम् आगमः संसारबाल्यात् प्रणीत इति स्वरचितस्य ग्रन्थस्य गुरुपूर्वकमभिधानमाह) Note 8 — Mallavādin author of Dwādaśāranayacakra, should be distinguished from another Jaina writer of the same name who is the author of Nayabinduṭīkā — Ṭippaṇī. Note 9.— Cf. Nayacakraṭīkā folio 272a—

सोऽयं जल्पोऽयं पेयमार्यवरिष्ठाहीकाद्धा शब्दवादस्य इति भर्तृहरिमतम् । वसुरातस्य भर्तृहर्युपाध्यायस्य मतं तु ....

Cf. Ibid. folio 277a — एवं तावद् भर्तृहर्यादिदर्शनमनुगम्य । वसुरातः भर्तृहरेरुपाध्यायः ....

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बिन्दौ च समुदाये च वाचकः लिङ्गादिषु ।
सङ्ख्याप्रमाणसंस्थाननिरपेक्षः प्रवर्तते ॥

to a common ... happens to come across a Chintamani (a desire-yielding jewel)' as we read in the Vasistha Ramayana, the renowned Bhartṛhari, while primarily

Kat ..

given by Itsing

Note 13 — Cf. Viśamalatīkā. Mdo. vol. folio 33 bb. line 6 ff: kha. cig. tu gtso. bor. cha tsha rnams la! jug. te l bha. rite. na. ris. yis smras. pa l cha. sogs rnams la zes pai sgras. sa la. sogs pa. yons su gzun zo. l. [illegible]

प्रधानत्वं शेषवृत्ततो | भर्तृहरिणा उक्तं [illegible] [illegible] | [illegible] परिग्रहः |]

This confirms the statement of Puṇyarāja and establishes that Vasurāta was a great grammarian of the day under whom Bhartṛhari studied and that Bhartṛhari often held views quite different from those of his master.

According to Paramārtha Vasurāta ~~Bhartṛhari~~ was a Brāhmaṇa and brother-in-law of Bālāditya a pupil of Vasubandhu.[10] He was well versed in grammar. He defeated Vasubandhu, through the intervention of Candra, another great grammarian. This means that Vasurāta, Candra and Vasubandhu should be regarded as contemporaries, and Bhartṛhari the pupil of Vasurāta assigned to the 5th Cen. A.D.

Another important piece of evidence, which I have discovered in my study of the Pramāṇa Samuccaya of Diṅnāga, the following two kārikas are found which may be rendered into Skt. as below —

[illegible] [illegible] समाग [illegible] ई:)

Bhartṛhari himself [illegible]

1

1. Brahman is without a beginning and without an end. Śabda (sound) constitutes its quint-essence. It is imperishable. Thence proceeds the apparent evolution of the worlds of objects.

2. Though one alone, (single, undivided) it has been declared to be manifold, being the substratum of Śaktis. Though inseparable (non-distinct) from the Śaktis, it appears to be distinct from them.

3. The science of grammar, which (has) treats of varnas (letters), each having an independent existence, in the Atharvan & Angiras mantras, the Samas, the Rks & the yajus formulaes.

4. That, though ~~though it is~~ one & ~~terms~~ uniform, is diversified by the different systems of derivation. It is ~~this~~ the comprehension of this science that leads to the realization of the supreme Brahman.

Shastraic 5. Of many sorts are the Smrtis (scriptural injunctions), some having a purpose here ~~in this world~~ & some hereafter ~~in the next~~. These have been composed by the knowers of the Veda, on the basis of the suggestions contained in the Veda.

6. without recourse to Agama ('Sruti'), it is not possible to decide ~~how~~ what Dharma is (by reason alone). The knowledge of the Rsis too presuppose the Agama.

7. An inference arrived at with great pains by the adepts in deductive logic is disproved by others more learned.

8. Reason, not running counter to the Vedas & the Shastras is the eye for the blind. ~~A~~ The Agama ... cannot be set aside by arguments.

9. The Vaidharmya propounded by the disciples of Buddha in obedience to their doctrine has been refuted by us after discussing it in detail; and the perpetual linkedness of the sound & sense has like-wise been already rejected; hence knowledge that ~~is based~~ is based on evidence can be ~~~~ does faultlessly conclusive.

Thus after the manner of the ~~~~ dictum, 'one seeking a cowrie happens to come across a Chintamani (a desire-yielding jewel)' as ~~~~ read in the Vasistha Ramayana, the revered Bhartrhari, while primarily

discussing the nature of शब्द (sound) has incidentally explained expounded the Vivarta theory & the like, in order that his readers may be initiated into the Brahman without a second as enunciated in the Upanisads. (in passing)

Wherein the seer, the object seen & the act of seeing — all these become one, that alone is held true by the knowers of the Vedanta.

As One's own self, another's self, an object of love, an object of aversion, the speaker, the spoken, sense, the purpose are all mutually conflicting (contra-distinct) (forms of one & the same citta, so the forms such as birth are appear to exist ~~conceived~~ in respect of a Principle that is eternal & free from sequence. (Dream-like)

A Reality is determined with the help of unrealities which have the appearance of Reality: the falsely-conditioned sounds (words) express the truth (absolute)

This seems to be the view of the author throughout his work; for while discussing the sense of words, he ~~takes his stand on the Vedanta theory~~ concludes his dissertation on relation etc. after the way of the Vedanta-darsana.

Coaxing the child put to school is but an expedient. (शिशवो ते सर्वे तत्र गुरु की शाळा ??) From untruth one seeks to pass on to truth.

Just as a piece of ~~stone~~ rope shrouded in darkness is neither ~~modified~~ nor destroyed, so ~~similarly~~ ~~A~~ ~~Avidya~~ the Atman ~~is neither~~ affected by Avidyā. (Deformed / not affected at all)

(Now) the one principle, yet not dislodged from its own nature, seemingly diversifying itself, assumes other unreal form, — the ? that is known as Vivarta. This is of the nature of a vision in a dream.

From that very Brahman, known as Sabda, with all sequence drawn in, proceed all modifications called Jagat (collectively) — Brahman that was ~~un~~ indefinable (beyond words), being of the nature of ? for the various modifications formless preceding Dissolution when all modifications melt into nothingness. (?)

It is again one & the same Principle, the Seed of all that (exists) that appears in manifold forms such as the enjoyer, the thing to be enjoyed & the act of enjoyment

compiled in different recensions, as though it had many 'pathas'.

The visible (tangible) object called the Veda is one that exists in स्वरूपात्मक. Since ~~unity is a~~ it is impossible to explain unity by diversity, it (the Veda) is made to assume, by the great sages, the form of speech-self, that takes on sequence for the sake of its own manifestation. This Veda is compiled by the sages by ~~divisions~~ division into the Samhita-Patha, Pada-Patha & Krama-Patha, which thus giving us different readings, (yet ever wedded to oneness) but never departs from oneness; only ~~the Students of the Veda are given~~ they get different सरणा names ~~according to the Shakha they study~~ after the names of the students.

Based on the स्वपदार्थs of the Veda, many a (स्वमत) theory of the Advaita ~~thinkers~~ & Dvaita thinkers has cropped up, the product of their own way of thinking.

It is generally observed that man-made theories take their cue from the Vedic Texts which partake of the character of an Arthavada & which do not. Then again the theories differ because the human minds differ.

Here Pranava is admitted (by universally ~~everyone~~) and is of the nature of all Sruti. It is the one representative of all originals, the source of the emergence and disappearance (evolution & involution) of all theories, it comprehends (within itself) all inconsistencies, and prompts in every possible manner this Brahman(?) & counteracts it in every possible manner. Yet the nature of its Pravritti (action) suffers a change in prompting & counteracting. ~~Hence~~ Likewise they say:

That is one & yet many; it is twofold & not so; the followers of the Karma-Mimamsa see manyness & the possessors of Sattva see only oneness.

The Sabda (sound) which resides in as the very self of the speaker, is called the great Rsabha, with whom 'सायुज्य' is sought.

There are three jyotis or lights, which enlighten their own self & other extraneous objects. They are:—

(3)

Of the one Brahman that can be conceived by ... of the śaktis which can neither be said to be identical with Brahman nor distinct from it, neither existent nor non-existent, which are not in conflict with Brahman, & which again are apparently divisible, are the various unreal modifications such as the enjoyer, the thing enjoyed, the act of enjoyment, all of which do not exist (exclusively) like the person in a dream-vision.

That this universe, though devoid of sequence seems to have one — the is the working of Time.

Of the Time, that is one, there are three śaktis, it is their contact with these śaktis, that the various existent objects appear and disappear. Of these, the two are of the nature of तमस् (darkness) and the one, of the nature of light. The past and the future stages (conditions), are of the nature of तमस्, since they screen objects from our view. Screening is indeed (verily) the attribute of तमस्. It has been said that tamas is heavy and a covering. The present stage is comparable to light, is like satva. Satva is desired to be light and luminous. Rajas is genus of all action, it permeats everything (it inheres in everything and is in Time itself. By action & counter-action, रजस् sets things in motion, it is the Impulse behind things, it is no other than Time.

Reality and non-reality are in essence one and the same: this is what we have come to learn from the old. Non Reality is nothing but Reality not properly examined.

When forms disappear, (what is left behind) what persists in the end is the Reality; that is what the word (sound) stands for, and is yet non-distinct from Time.

That is, that is not, that is one and yet diverse; that is related & yet unrelated and is variously modified.

That is the science of words & the शब्द's 'शब्द's' is not different from it; although non-different, the relation between the two is not like that subsisting between two different things.

'The shastras tell of us of avidya only, though the systems differ.

The Veda, the means for the attainment of Brahman & its उपकारक, though one, has been

The ~~visible~~ perceptible (well-known)

(That which is) ~~jaj~~ Jātavedas (fire) ~~that which~~ the light known as ज्ञात
the inner light in human beings & ~~that which~~ the illuminator of light as well as non-light ~~is known as~~ —— In these, all that is moving or stationary has its being.

Of objects undergoing transformation by themselves as material causes, the transformation itself, which acts as a helping cause like the ... under the potter's wheel or like fire by the side of a student poring over his books in the cold weather is ~~call~~ termed Vartanā. Marked by this Vartanā is the Niścaya Kāla, of the nature of the subtle substance called Kāla. That which is free from a beginning & free from an end, is formless and eternal, and though the material cause of समय, etc. is free from the varieties such as समय and is of the nature of the subtle substance, Kāla — is the Niścaya Kāla. On the contrary, that which ~~has a beginning and an end~~, has the form of [the varieties of usage such as] समय, घटिका, दिन, that have a beginning as well as an end, which is another name for the self-same substance — Time, is the Vyavahāra-Kāla. As the substance Ākāśa is the substratum of all ~~a~~ other substances and of itself too, so is the substance, Kāla, ~~is~~ the helping cause for the transformation of other objects, as well as of its own self. ~~To~~ ghaṭikā, etc ~~is~~ the effect of Kāla is an object of direct perception. The atoms, making up Kāla, are ~~each~~ motionless, each & every one of them; they may be compared to a heap of gems in (?) ... ... flame.

From that Ordainer of the worlds, the various sciences, forming its primary & secondary parts, develop for the knowledge & refinement (of man).

The Veda is the ordainer of the worlds, being the material cause and instructor (inculcator) in all forms and procedures. [Some say.] Praṇava is indeed the Veda, for it is the source of all ज्ञात & ज्ञेय (sound & sense). Viewed thus, the various sciences, being identical with प्रणव, do not lose the character of Veda.

Hence they say:

All speech is centred in the Veda; one who does not know the Veda, knows nothing of Brahman.

What reliance can be placed on human arguments which are never conclusive (decisive) & which have only an unsettled agreement & disagreement. It is not rare for a person mainly depending on Inference to meet with a fall, as for a blind person groping his way while running along an uneven path.

BHARTRHARI—
A Pre-Sankara Advaitin.

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It has already been maintained* that Bhartrhari, the author of the Vakyapadiya, was not a Buddhist. It is proposed in this paper to show that he was one of the earliest pre-Sankara exponents of the doctrines of the advaita system in Indian Philosophy.

The Vakyapadiya, though chiefly a treatise on Sanskrit grammar, contains explanations of many genuine philosophical questions. What is the ultimate reality is the foremost question in philosophy that puzzled and is puzzling still the mighty intellects of the world; and the Brahmakanda of the Vakyapadiya, as the title suggests, deals with the Sabdabrahman as the ultimate reality. Bhartrhari refers to the ultimate reality by terms like sabdabrahman and sabdatattva. He describes it as devoid of beginning and end and as the originator of the sabdaprapanca and arthaprapanca both being the manifestation of the Supreme being when it assumes the power of Kalasakti, with the result that the sabdabrahman is also known as the vivartopadana of this phenomenal world—

(Vakyapadiya, Kanda 1, Verse 1)

The term vivarta is explained by sastrakaras in many ways Bhartrhari's explanation is contained in the following passage:

(Ibid; Tika on Verse 1, Carudeva Sastri's edition, p.5)

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* Vide the writer's paper 'Bhartrhari, a Bauddha?' submitted to the eighth session of the All-India Oriental Conference Mysore, 1935.

(C.D.S's. Ed.Ibid,Verse 4,p.12)

It is just like the mist in the horizon. The mist completely enshrouds the rising sun and though it cannot shine by itself, it appears to be shining with the help of the sunshine behind it, and people who look at it fancy that the mist shines-

. This Kalasakti otherwise known as avidya is nothing but Kala. So says Bartrhari in the Kalasamudesa of the Prakirnakanda of his Vakyapadiya----

(Trivandrum Ed. p. 66, Verse 46)

It has three properties or powers-atitatva, anagatatva and vartamanatva; by the first two kala conceals or destroys objects while by the last it manifests or creates them—,

(Kanda III.Kalasamuddesa,Verses, 49-50)

viz., avidya. This explanation of the bahyaprapanca as anirvacaniya on a par with avidya, is a necessary outcome of the vivartavada which the Advaitins including Bhartrhari have expounded. To them sat ever exists and never becomes the object of negation, while asat never exists and never becomes the object of a valid cognition-

But the phenomenal world exists and at the stage of one's brahmasaksatkara, becomes the object of negation-

This idea is explained with some emphasis by Bhartrhari in the dravyasamuddesa of the third kanda of his Vakyapadiya-

Bhartrhari further adds that the two saktis-atitatva and anagatatva- possess the properties of tamas in that they conceal objects, while the vartamanatvasakti is of sattvaguna and so illumines the objects. The Kala itself is said to possess the property of rajas in view of the fact that it acts persistently by the twofold power-pratibandha and abhyanujna--

(ibid,Kalasamuddesa, verse 53).

(Ibid,Helaraja'sCom.on verse 53, p.68).

These two powers of Kalasakti-pratibandha and abhyanujna-more or less corespond to the two powers-avaranasakti and viksepasakti- of avidya or maya, as described by the later Advaitic writers. They say that avidya is anirvacya

- that which cannot be identified with sat(caitanya) and with asat(sasasrnga) but is sadasadbhinna-different from both sat and asat. This avidya, they add, with its two powers-avaranasakti and viksepasakti- is responsible for the creation of this entire universe which also thus acquires - the property of its parinamikarana viz., avidya. This explanation of the bahyaprapanca as anirvacaniya on a par with avidya, is a necessary outcome of the vivartavada which the Advaitins including Bhartrhari have expounded. To them sat ever exists and never becomes the object of negation, while asat never exists and never becomes the object of a valid cognition-

But the phenomenal world exists and at the stage of one's brahmasaksatkara, becomes the object of negation:-

This idea is explained with some emphasis by Bhrtrhari in the dravyasamuddesa of the third Kanda of his Vakyapadiya-

(Chaukhamba Edn.,Kanda III. Verse 7.)

According to the Advaitins there cannot be two entities- satya and asatya- while they accept one ultimate reality which they call satya, the so-called asatya is explained by them as the manifestation of this satyavastu in the diverse but unreal forms of the deep-rooted avidya that completely enshrouds its substratum, the satya; and when but veil of avidya is removed for ever, the knower, the satyavastu, reveals himself in his own form of illumination. Such an omniscient reality is known as vidya (supreme knowledge) and its reverse is avidya(ignorance) the latter of which resembles only a pitch of darkness. So avidya is not a true entity like vidya.

How these manifestations are called unreal is explained by Bhartrhari in the verse—

(Ibid, KāndaIII,Dravyasamuddesa.V.11).

While commenting on this verse Helaraja says that this Karika is based on the passage in the Mahabhasya—

He further explains that just as gold, though it ~~is~~ gives different shapes and is called by different names like rucaka is one entity, so also the eternal Brahman is the only uniformity in all experinces presenting different phonomenal objects. No doubt, the generalities like gotva(cowness) are eternal when all their substrata-individuals- perish; but when these particular generalities are ignored and a higher generality like prthivītva(earthness) is predicated, it is understood that only prthivi is real; so, when all high generalities are also completely ignored, the objects ~~are~~ and experiences ~~is~~ are nothing but Brahman which is identical with the sabdatattva- parā or paśyantī.

That one and the same atman is manifested through avidya in diverse forms is pointed out by Bhartrhari in the verse-

(V.P. Kanda. III, Dravyasamuddesa, V.13).

This phenomenal world is a bundle of manifestations of atman. They possess diverse and sometimes inimical forms and properties like bhava and abhava through the agency of avidya which delimits atman. Hence the only truth is atman and avidya and its parinamas are illusions.

(Ibid, Dravyasamuddeśa, Verse 16-18)

Even sabda and artha are the vivartas of atman and their separate existence is only empirical. As in a dream which presents atman with diametrically antagonistic properties like priyatva, dvesyatva, vaktrtva and vacyatva, He, though ultimately eternal and devoid of states like birth, is known, in the state of vyavahara, as possessing birth, existence, destruction and many other properties of mutually inimical character.

Thus all sastras including the Vedas describe in detail the nature of avidya and its work in diverse ways by adopting different methods of explanation:-

(Vakyapadiya.Kanda II V. 136)

and the knowledge of avidya and of its functions in making up the phenomenal world is quite essential for a distinct understanding and realisation of the ultimate truth, though avidya and its work are ultimately unreal.

(Ibid. Kanda II. Verse 240)

The realisation of sabdabrahman by the total removal of the bondage of avidya is the final aim of mankind; and Bhartrhari, like other astika advaitins, exhorts people to study the vedas which explain the true nature of this universe and the ultimate reality:

(Vakyapadiya. Kanda 1, Verse 5).

The Vedas are the only means of the knowledge of sabdabrahman; hence they are called anukara-brahman in miniature. Those who have realised the ultimate truth call these Vedas the first vivarta of sabdabrahman(compare the Brahmasutra, Ibid, 1-3), which has, owing to the incapacity of mankind, subsequently been divided into four branches, each with numerous śakhas or recensions. So the formal manifoldness of the vedas, does not, in any way, hamper the inner unity in the text, namely, that they uniformly expound the nature of the ultimate reality-

(Ibid. Tika. p. 14)

Even the different darsanas which seek to explain the true nature of this universe are started on the basis of some Vedic texts which the darsanakaras interpreted differently, Bhartrhari says that there cannot be different interpretations of the Vedic texts emphasizing dualism or monism and that those advocating dualism mistook some arthavadas for vidhis or took those Vedic passages in their literal sense in spite of the established fact that those arthavadas praise or condemn things that are enjoined or prohibited by the adjoining vidhis or nisedhas. Even among the advocates

of monism, Bhartrhari adds, some have fancifully suggested on the basis of arthavadas like '   ' praising the cayanasthana, that asat is the only reality and that this phenomenal world, being the manifestation of that asat, is also asat-- unreal-- in view of the fact that the properties of the cause are transmitted to its effect.

(Vakyapadiya Tika- Verse 6, ibid. 17).

While there is no agreement among the darsanas in their explanation of the nature of this universe, Bhratrhari suggests the final solution, that there is only one reality which appears in diverse forms, so much so, that the ultimate truth is advaita and that the dvaita is only its vivarta. In the Vedas there are many passages like "   " and   - expounding the nature of one ultimate reality. They cannot be set aside as mere arthavadas. The passages dealing with the dualistic aspect of this universe can be well taken in their literal sense in as much as they emphasise the empirical reality of the phenomenal world.

The ultimate truth, according to Bhartrhari, is sabdabrahman. Its true symbol is the pranava(Omkara) which contains the essence of the Vedas. It is only through the upasana of Omkara that mankind can aspire for the realisation of the ultimate Brahman. It admits of both diversity as found in the phenomenal world and unity, in the ultimate truth. Those who follow the parth of Karman or avidya view diversity as real while those who transcend Karman and march through the path of jnana see the unity through diversity---

(Ibid. Tika- Verse 9, pp.20 and 21)

The greatness of Omkara, the essence of the Vedas, cannot be overestimated. From it, not only all darsanas are developed, but also all other vidyas- the six vedangas beginning with the siksa and the various upangas like the puranas and the dharmasastras- thus constituting the main basis of Hindu culture and the sole means of supreme knowledge.

(Kanda I, Verse 10).

Omkara or the Vedas are called the very creator of this mundane world in that all vidyas of both spiritual and temporal utility do not transgress the path of the Vedas.

(Ibid Tika-Verse 10.p.21)

And mankind has to rely on the Vedas alone in order to seek the knowledge of the Absolute and consequently its eternal emancipation.

Like other astika philosophers, Bhartrhari emphasises the fact that all smrtis, including the chief Vedanga Vyakaranasastra, modified by great seers, and the practices or customs of the sistas are also authorities on dharma, in that they are composed or practised by them after their understanding the hidden or scattered truths of the Vedas.

(Kanda I, Verse 30).

The knowledge of dharma and other supernormal things like

moksa can be obtained only by a careful study of agamas (vedas, smrtis and sistacaras). Logical arguments cannot englighten mankind on these supernormal questions. Even on matters perceptible and inferable, Bharthrhari says human logic miserably fails in giving a proper explanation.

(Vakyapadiya. Tika, p.46, Verse 30)

So superiority of agama to tarka(logical arguments) is one of the fundamental doctrines that all Advaitins have emphasised; and Bhartrhari in the Brahmakanda of his Vakyapadiya devotes a major section to this topic. Man generally relies on his special gift, viz., reason; but it fails in giving true solutions for the puzzling problems like the nature of the ultimate reality and its relation to the phenomenal world. Tarka leaves always a residue of doubt in man, with the result that he is disinclined to accept even the solution given by agama, which alone, as true revelations and invaluable records of truth, is the infallible authority on those supernormal matters. It is therefore laid down, that, on questions of supernormal character like dharma, agama-Vedas, smrits, etc., generally known as sastra- is the only authority:-

(Bh.Gita.Ch.16, Verse 24)

and tarka— reasonable arguments— chiefly in the form of syllogism— is unreliable, for, however great might be a man's intellectual attainments, his well-thought-out syllogism, will, in no time, be proved fallacious by a greater intellectual giant.

(Vakyapadiya.Kanda I, Verse 34.)

Bhartrhari compares the man who relies simply on his reason in alaukika topics to a blind person, who, when he touches only with his hands the slope of a huge precipice and

advance further, is doomed to death by an instantaneous fall-

(Ibid. Verse 42)

Bhartrhari does not, however, completely set aside tarka as apramana. His famous dictum is—

(V.P. Kanda I. Verse 136)

Tarka which does not go against the Vedas and other sastras is really helpful to those who seek the realisation of the highest truth. It may be noted here, that, this doctrine namely, that tarka which has the support of agama, is an authority, is further elaborated and used by all Advaitins as one of the powerful arguments against the exponents of bhedavada- the doctrine of dualism. It is even said.—

He alone understands dharma, who makes a judicious use of tarka. So tarka is of paramount importance in that it is of great use to mankind for understanding the true import of agama; but, it must be remembered that it cannot enlighten manking against the authority of agama on all matters on which it cannot be considered an infallible and ultimate authority.

Not only in the glorification of agama as an independent and infallible authority does Bhartrhari was eloquent but also in the glorification of sabda. It has already been said that Bhartrhari conceives it as the ultimate reality. He says that the Vedic seers call sabda the inner Soul of the speaker and the Divine Bull which has come down from heaven to bless mankind—

(V.P.K.I, Verse 131.)

Hence the importance of sabdopasti and omkaropasti which

Kālidāsa in Contemporary Sanskrit Drama

Dr. Satya Vrat

The most eminent poet and playwright Kālidāsa has inspired generations of writers in India. His name has a magic charm about it. It has thrilled many a creative writer and provided him with the necessary urge to come out with works wherein a clear effort is discernible to approximate to his works which have all along served as models. Many a line from his works have gone into proverbs and many an idiom into idioms. It is this magic charm of his name that has excited the muse of the latter day writers to weave enchanting stories about him.

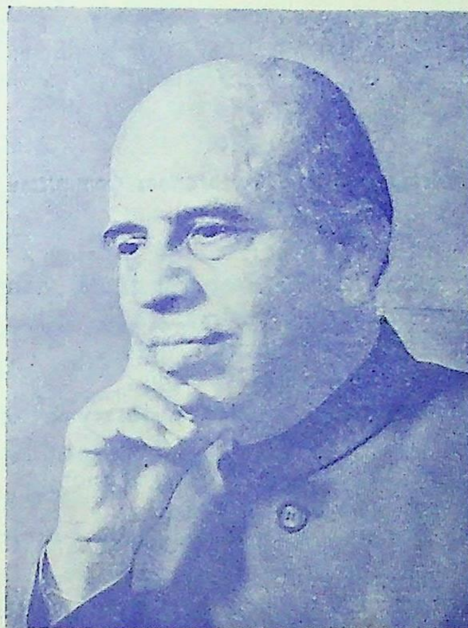
Of late many a drama has been written in Sanskrit wherein this charismatic personality figures one way or the other. Two fold attempt is noticeable here. One where Kālidāsa himself appears as the hero and the story revolves round him. The other, where Kālidāsa's works are given a new shape, either his poems whole or in part dramatized or a supplement is added to his play or a new orientation is given to his well known theme.

In the first mention may first be made of Kālidāsacaritam by S. B. Velankar. It is a political play par excellence. The main purpose of the playwright in writing the play was to show that Kālidāsa was as successful as a diplomat as he was successful as a poet. He succeeds eminently in his mission of stopping the hostilities between the kingdoms of Kuntala and Vidarbha and putting them on a firm footing of friendship. Foreign Minister of Kuntala he is so engrossed with the affairs of the state that Queen Vasundharā of Kuntala takes him nothing more than a Foreign Ministry official:

वस्तुतः – परराष्ट्रकार्याधिकारे सेवकोऽयं कश्चित्
कार्येणागतः।

Shashtyabdapurti of Dr. V. Raghavan

22nd August 1968



Born on 22nd August, 1908 at Tiruvarur, Thanjavur District, one of the foremost pupils of Mahamahopadhyaya S. Kuppuswami Sastri; graduated from the Presidency College in 1930 after a brilliant academic career; took his Doctorate in 1935; joined the Research Department of the University of Madras in 1935 and has been the Professor of Sanskrit, since 1955.

A prolific and versatile writer in Sanskrit, English and Tamil, besides editing texts and journals like the Journal of Oriental Research, the Journal of the Music Academy and Samskrita Pratibha, the author of about 86 works and nearly 730 articles, the New Catalogus Catalogorum amongst them being the major project of his career; actively connected with several Indian Universities, the Sanskrit Commission; Research Projects, Government and non-Government Committees; has participated in Indian and International Conferences; has been actively associated with the Music Academy, Madras as one of its Secretaries for over 25 years; President of the Samskrita Ranga and Madras Natya Sangh; has travelled widely throughout India and Nepal; his visits to United Kingdom (1953-54); U.S.S.R (1958) U.S. (1964) and Japan and Far East (1964), most fruitful for Sanskrit Research.

Recipient of high awards and titles KAVIKOKILA and SAKALAKALAKALAPA conferred by His Holiness Sri Sankaracharya of Kanchi Kamakoti Pitha; the 1953 P. V. Kane Gold Medal awarded by the Asiatic Society, Bombay; PADMA BHUSHAN by the President of India in 1962, Fellowship of the Sangeet Natak Akademy, 1964, Sahitya Akademi Prize for the new and enlarged edition of Sringara Prakasa, 1966; Honorary Member ECOLE FRANCIES D' EXTREME ORIENTALE, Paris; first Indian to receive the Gold Medal (1967) for proficiency in Arts and Sciences awarded by the NOBLE ORDER OF St. MATIN, Austria.

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KAMASUDDHI

THE LATE PROF. M. HIRIYANNA

(*In Aryan Path*)

This is a play in one Act; and its theme, as indicated by the title, is the purification of connubial love. The old Indian attitude towards this form of love was of two kinds. Some thought that, because it can so easily become sensuous, the only course for a wise man to adopt was to turn away from it once for all. This ascetic ideal indeed is, for instance, the lesson conveyed in the *Buddha-carita*, an epic poem by Asvaghosha (1st century A.D.). Kama is figured there as Mara or death and the poet describes how he was completely frustrated in his efforts to lure Buddha away from his spiritual quest. But such extreme asceticism was, by no means, the prevailing ideal of life in ancient India; it was transforming love rather than eliminating it—the cleansing of the lamp instead of putting out the light. That is the message, for instance, of Kalidasa's epic the *Kumara Sambhava*. Here also love suffers frustration, but it is only love as an impulse of the moment. It is soon revived in a thoroughly purified form; and the poet shows, in his masterly way, how such sublimated love is the very life and light of the world.

It is love in the latter sense that is the theme of the present work; and, by a happy play on the word *ananga* (one of the names of Kama in Sanskrit) which may also be taken to mean 'not ancillary', the author represents it as the supreme value of life. The style is reminiscent of Kalidasa's epic; and the plot aims at artfully explaining the reason for the discomfiture of Kama as narrated there. Most of the characters that appear here are allegorical like Love, Passion, Spring, Virtue and Wealth, but the reader hardly feels that they are abstractions. The handling of the subject is so realistic, and the dialogue is so lively throughout. Dr. Raghavan is well known for his wide acquaintance with Sanskrit literature and criticism. The present publication shows that he is endowed with the poetic gift as well.

॥ कामशुद्धिः* ॥

डाक्टर् वे. राघवशर्मणा सन्दृब्धा

स्रष्ट्रीं तामीशितुश्शक्तिं प्रपद्ये कामनामिकाम् ।
संपद्यतां स मे ब्राह्मो रसो रतिरितीरितः ॥

(प्रविश्य)

कविः—मन्ये, अलमेतावता पूर्वरङ्गेण । अल्पारम्भः क्षेमाय ।

(प्रविश्य)

मित्रम्—सखे! किमद्य आरभ्यते, यस्यैवं महान् क्षेमोदर्क आशास्यते ?

कविः—अद्य रङ्गवेद्यां लघुं कञ्चन चाक्षुषं क्रतुं प्रवर्तयितुमुत्सुकोऽस्मि ।

मित्रम्—अनाहूतोऽध्वरं गच्छेदिति अहमपि प्राप्त इव ।

कविः—साधु सखे! जितं सौहार्देन सारस्येन च। आराधनानां परममेतत्, चिदभ्रविभ्रमभगवदुपज्ञं भारतवर्षं नाट्यम्। गुणानां सदुदयोऽद्य प्रहर्षयति नश्चेतः। वैजयिकोऽयं मुहूर्तश्शारदनवरात्रमहोत्सवशेखरीभूतः। विविच्य कविना गुम्फिताश्शब्दा इव चात्र संस्कृतसेवासमितौ मिलितास्सर्वे एव रसवन्तः। अवसरश्चाधुना कविसार्वभौमस्य कालिदासस्य समर्हणम्। कथं नाम सांप्रतं न नटिष्यति हृदयं हृदयालोः ?

मित्रम्—किं तत्प्रारिप्स्यमानं नाट्यं, यत्पर्याप्नोति निजगुणैरेतावन्तमुदात्तं सन्दर्भमुपस्कर्तुम् ? कश्चायमुत्साही कविः—

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* मद्रपुरी - आकाशवाणी - रङ्गे प्रयुक्तमिदम् ।

कविः—सखे, कस्य वा संस्कृतप्रणयिनो न विदिता अनितरसुलभानुकार पाण्डित्यप्रक्रियाः परस्परोपस्कारिप्राच्यप्रतीच्यविद्यासंपत्त्यसाधारणाः कुलपतयः कुप्पुस्वामिशास्त्रिणः। तेषां जयपताकास्विव दिक्षु दिक्षु-विद्योतमानेषु शिष्येष्वन्यतमो, राघवो नाम,—

मित्रम्—ननु त्वमेव!

कविः—(सस्मितम्) अहमद्य परिषदमेनामाराधयितुमुत्सहे स्वसन्दब्धेन कामशुद्धिनाम्ना एकाङ्करूपकेण।

मित्रम्—किमिदं कामशुद्धिर्नाम वस्तु?

कविः—वस्तु चैतत् कवेः कालिदासस्य कुमारसंभवात् महाकाव्यादुत्थितम्, तस्य च हृदयभूतम्। अत्र नायिका रतिः, न पार्वती। नायकश्च मदनः, न परमेश्वरः।

मित्रम्—वैचित्र्येषा वर्धयति नः कौतूहलम्। कदा च यवनिका अपसरिष्यति?

कविः—अपसृतैव। किन्तु कथमन्या यवनिकात्र? आः, ज्ञातम्। एष मदनमहिष्या रतेः प्रासादैकदेशः कोपागारः। मन्ये देव्या रत्यात्र 'सत्याग्रहः' क्रियत इति। श्रूयत एवास्याः दीर्घदीर्घो निश्श्वासः।

(ततः प्रविशति यवनिकान्तरितविग्रहा रतिः)

(प्रविशन्ति कतिपयनिमेषानन्तरं मन्दमन्दं मन्मथः। अपटीमपक्षिप्य पश्यति विस्रस्तमूर्धजं विपर्यस्ताङ्कं शयानां निःश्वसतीं रतिम्।)

कामः—ऊष्मेव भक्ष्यस्य, वक्रिमेव वचसः, कामपि कान्तिमाधत्ते कोपोऽस्याः शरीरस्य। अथवा निरोज इव साहित्यं, निर्मन्यु प्रेम केवलपेशलिम्ना पर्यवस्यत्यरुचौ।

(इति उपसृत्य कान्तां कचेषु स्पृशति। सा च तस्य हस्तम् अवक्षिपति)

रतिः—अलं चाटुभिः । अतिलध्वी चिकित्सा समादृता ।

कामः—प्रिये! कोऽयं सहसा अत्यारूढः कोपरोगः? किमपराद्धमनेन त्वच्छन्दानुवर्तनैकसमाहितचेतसा मया? अद्य नूतनापदानकीर्तिकुसुमोत्तंसलालसस्तव साहाय्यमपेक्षमाणस्त्वरयात्र समागतोऽस्मि। अपश्यंश्च त्वां भोगागारे, शृण्वंश्च त्वां कोपागारप्रविष्टां भग्नहृदयः, न जाने, किं कुर्यां, कथं वा त्वां प्रसादयेयमिति। अद्य संमोहनेन विश्वामित्रं रम्भायाः कुंभदासं करिष्यामीति देवेन्द्राय प्रतिज्ञातवानस्मि।

रतिः—(कर्णौ पिधाय) अविहा! अविहा! अलमेतैरपदानैः, अथवा अपवादैः। अहो कियतीं नाम लज्जां नावहन्त्येतानि ते 'मन्मथः, कन्दर्पः, मदनः' इति दुष्टानि नामानि?

कामः—कथं मम धर्मपत्नी सत्यपि त्वं मामेवमवमनुषे?

रतिः—भर्तुरप्यवलिप्तस्य धर्माधर्ममजानतः।
उत्पथं प्रतिपन्नस्य भार्या भवति शासिका॥

कामः—आः किम्?

रतिः—(सावेगम्) आम्। किमितोऽपि दारुणं पापमारभ्यतां केनापि, यद्भवानुदीरितेन्द्रियं प्रजापतिं स्वसुतायामभिलाषवन्तमकरोत्, अर्थधर्मौ च सिन्धोस्तटावोघ इव प्रवृद्धः पीडयत्यनवरतम्, एकपत्नीव्रतशीलाश्च पुंश्चलीकुरुते!

कामः—अयि कथं नाम मामेवमुपालभसे, यत्प्रसादाज्जगन्त्यानन्दमनुभवन्ति।

रतिः—नैष आनन्दः, तदाभास एव, यं जगन्त्यद्य त्वद्वशंवदान्यनुभवन्ति। कथं नाम तत्र शुभः प्रमोदस्संपद्येत, यत्र नाहं रतिर्बद्धभावास्मि।

त्वमद्य कोऽप्युन्मादो व्याधिर्वा जनानाम्। म्रियन्ते च जनास्त्वया पराक्रान्ताः, यतो मन्ये, त्वमपि मार इति प्रथसे लोकेषु।

(ततः प्रविशति कामस्य सखा मधुः)

कामः—सखे मधो, काले समागतं त्वया। अद्य वयस्यसाहाय्यशरणोऽस्मि। अकाण्डे प्रतीपतां गता प्रियतमा भूताविष्टेव तत्तत् प्रलपति, निन्दति मां, मन्ये नानुयास्यति च मां मदीयजैत्रयात्रायाम्। एतस्यास्सान्त्वन-भारः त्वयि न्यस्तः।

(इत्युक्त्वा निष्क्रान्तः कामः)

मधुः—सखि! किं करोतु तपस्वी तव कान्तः, यदि त्वं तस्य सामिधेनी नानुगच्छसि?

रतिः—कथं निर्लज्जं पापप्रवृत्तिषु साहाय्याय त्वमपि मां निमन्त्रयसे?

मधुः—किमिदम्, अश्रुतपूर्वाः पापपुण्यविवेका निष्पतन्ति ते वदनात्? किमत्र पापम्?

रतिः—अपेहि। अनुरूपो वयस्यस्त्वम्। नाहं सहे क्षणमपि तवावलोकनं, सन्निकर्षं वा। तदाहमनुव्रता भविष्यामि मे भर्तुः, यदा स रक्षो देवो भविता।

मधुः—भगवान् मकरकेतनस्ते रक्षः! मां पुनः कथं वर्णयिष्यति भवती?

रतिः—वसन्त इति मृषा ते नाम। यतो न त्वया लोको वसति, किन्तु म्रियत एव। सत्यं त्वं कालविशेषः।

मधुः—भर्तारमपहाय च न जाने किं वा भवती विधित्सतीति।

रतिः—तपश्चरिष्यामि। अद्य तपस उद्युञ्जानामेव मां सखा ते विहन्ति स्म। पश्य, इतस्समाधय उपविष्टास्मि।

(इति समाधिमास्थिता रतिः। निष्क्रान्तश्च मधुः)

(प्रविशति कतिपयनिमेषानन्तरं नन्दी शिवगणेष्वन्यतमश्च)

नन्दी—-यदा पितुरवमानेन प्रयुक्ता दक्षस्य कन्या भवपूर्वपत्नी सती योगवियुक्तदेहा पुनर्जन्मने शैलवधूं प्रपेदे, तदाप्रभृत्येव विमुक्तसङ्गः पतिः पशूनामप्यपरिग्रहस्सन्, अकामोऽपि केनापि कामेन, स्वयं विधातापि तपसः फलानां, स्वयं हिमाद्रेः प्रस्थे कठोरे तपसि वर्तते। स च स्वतपसोऽपि कठोरतरेण कुतोऽपि प्रवृत्तेन तपसा सहसा भिद्यमानसमाधिराज्ञापयन्मां·'नन्दिन्! कः कुत्रैवमस्माकमपि ह्रीपदमादधानमनुत्तमं तप आतिष्ठत इति ज्ञात्वागच्छ' इति। तदाज्ञानुवर्तिना च मया सर्वोऽपि हिमाद्रिः विचितः, भ्रान्ता इतरे पर्वताः, निपुणं निरीक्षितं च दण्डकादिवनेषु। तपः कुतः केवलभोगभूमौ देवलोके? तथापि कयापि शक्त्या समाकृष्ट इत आगतोऽहम्। मार्गितप्रायस्स्वर्लोकश्च। अयं च तपःशत्रोः प्रद्युम्नस्य प्रासादः। हन्त! कथमत्र किमपि ज्योतिस्तपति। एहि प्रविश्य विलोकयावः।

(उभौ निरूपयतः)

गणेष्वन्यतमः—भगवन्नन्दिन्, स्त्री हि तपस्यति!

नन्दी—अहो!

पदं सहेत भ्रमरस्य पेशलं
शिरीषपुष्पं न पुनः पतत्रिणः।
तपः शरीरैः कठिनैरुपार्जितं
तपस्विनां दूरमधः करोत्यसौ॥

सैषा मीनकेतनस्य महिषी भगवती रतिः। कथमियं भर्तुरन्तिक एव वर्तमानाप्यद्यैवमेकाकिनी प्रसंख्याने प्रविष्टा। दुःशकमत्रैतस्यास्तपोऽग्निना प्रदीप्ते स्थाने क्षणमपि स्थातुमस्माभिः। एहि निवेदयावो भगवत एव। मन्ये, तमुद्दिश्यैव तपस्यत्येषा।

(इति निष्क्रान्तौ)

(ततः प्रविशतः रतेश्चेटयौ धर्मसंवर्धनी अर्थसखी च)

धर्मसंवर्धनी—हञ्जे, अर्थसखि, नूनमत्युत्तमं तपस्तप्यते देव्या। अद्य स्वर्लोकवीथीष्वटन्त्येवमेवं वार्ता अश्रौषम्—भूम्यां गृहिण्यो भर्तृषु विमुखाश्शौचमातिष्ठन्ते। कामिन्यश्च त्यक्तकामकथा व्रतपरायणा जाताः। उन्मादिन इव च भ्रमन्ति दरिद्राणगात्रा नायका इति।

अर्थसखी—मया च श्रुतं, पण्याङ्गना अपि धनिष्वागतेष्वपि अनास्थाः पुराण-श्रवणाय देवायतनानि गच्छन्तीति।

धर्मस०—मन्ये सर्वमेतदस्मत्स्वामिनो रतिमन्मथयोर्विप्रयोगेण, देव्यास्तपसा च।

अर्थस०—किमन्यदत्र कारणम्? परन्तु न जाने, कदा वा देवी समाधेरु-त्थास्यति, उपोषिता लोकाश्च सुखपारणां करिष्यन्तीति।

धर्मस०—सखि, कोऽपि देव आगच्छतीव। भवितव्यं भगवता शशाङ्कशे-खरेण।

अर्थस०—सत्यम्, निटिलनयनो हर एव आयाति। एहि, इतोऽपसृत्य स्थास्यावः।

निष्क्रान्तः (इति किञ्चिदपसृत्य)

(प्रविशति भगवान् परमेश्वरः)

परमेश्वरः—इयं सा, यस्यास्तपो मदीयमपि तपो दूरमधःकृत्य, मामप्यत्रा-कर्षत्। दुर्ललितस्य भर्तुः पापानां भार्या स्वयं प्रायश्चित्तं कुरुते। सैषा मदीयस्य आनन्दस्य विवर्तः, यं जना रतिमाहुः, यां च दुर्विनीतः कामः बलात्साहचर्ये नियोजयितुं यतते, न शक्नोति च तथा कर्तुम्।

(दृष्ट्वा परंज्योतिरुपारता रतिः अक्षिण्युन्मील्य पश्यति। पश्यति पुरश्च तदेव परं ज्योतिः परमेश्वररूपेण)

रतिः —धर्मेणार्थेन मोक्षेण सामरस्यं दधाति यः ।
ताद्दक्कामस्वरूपाय नमो योगेश्वराय ते ॥

(इति नमस्करोति)

परमेश्वरः —अयि, किमर्थमेवं तप आदृतम् ?

रतिः —भगवन् , धर्मसंमोहे निपतितास्मि—

अधर्मे वर्तमानस्य भर्तुस्त्यागः किमिष्यताम् ।
उतैतत्साहचर्येण पाप एव निपत्यताम् ॥

परमेश्वरः —आयुष्मति ! न भर्तृपरित्यागः शोभते । नतरां शोभते पापसाहचर्यम् । तमनुप्रविश्य सान्त्वैरुपायान्तरैश्च कुशलया भार्यया उच्छृङ्खलं धावन्भर्ता निग्रहीतव्यः । लोहान्तरैः धातुभिश्च दूषितमिति न हेम परित्यक्तव्यं, किन्तु पाकेन शोधयितव्यम् ।

रतिः —अनार्यमब्रह्मण्यमेष मे भर्ता चरति । तपस्विनः, पूज्यान्देवान् , सतीश्च देवतोपमाः व्याकुलयति । वन्ध्या मे प्रार्थनाः । न जाने कथं वायं शुद्ध्यतीति । सर्वमेव धातुपिण्डं, न किञ्चिदत्र हेमेति भाति ।

परमेश्वरः —अलं नैराश्येन ।

रतिः —भगवतश्चरणमेव शरणम् ।

परमेश्वरः —जाते, यस्मिन् पापे जनः प्रवृत्तः, तत्रैव परां काष्ठां नीत्वा तत् पापं विनाशयितव्यम् । यदेष ते भर्ता प्रजापतिं स्वसुतायां प्रेरयामास, यच्च ऋषीन् सतीश्च च्यावयति चारित्रात्, तत् फल्गु । तथाहं सन्दर्भं घटयिष्यामि, यथैष दुर्विदग्धो मय्येव निजास्त्रबलं प्रकटयिष्यति । तदैष मदीयनिटिलाक्षिनिष्पतितेन वैराग्यमयतेजसा दग्धः, भस्मनि निहितः, विद्रुतसर्वमलः, नवोदितार्क इव उद्योतमान उत्थास्यति । तदा च तवानुरूपो भर्ता, ममाप्यनुकूलः प्रियस्सेवको

भविष्यति । युवयोश्च तदा शमस्तुष्टिश्चेति पुत्रः पुत्री च भविष्यतः । अस्माकं मनसः प्रथमं रेतो ह्येतत्, यत्काममाहुर्लोकाः, सर्वस्या अपि सृष्टेर्बीजम् । तस्य शोधनमस्माकमवश्यकार्यतया प्राप्तम् । नाद्याप्यहमेनमङ्गीकृतवान् । अरूपहार्यस्सन्, अनङ्गीकृत्यैव मत्सन्निधाने तमनुज्ञास्यामि । अशुद्ध एव कामः पुमर्थान्तराणामङ्गम् । शुद्धः पुनरनङ्गः, अङ्गी, स्वयं परमः पुरुषार्थः ।

रतिः ––अनुगृहीतास्मि भगवन् । अहमपि भर्तुर्नवावतारं प्रतिपालयन्ती तपस्येवमेव वर्ते ।

परमेश्वरः––वर्तस्व वत्से । तपो हि परमं साधनं, तपो हि कुरुते सर्वं, तपो हि धारयति पृथिवीं, तपो हि लक्ष्मीः, तपो ह्यानन्दः । किमितोऽप्याशास्यम्––

(भरतवाक्यम्)

ज्ञानाग्निपरिपूतो यः सर्वक्षेमैककल्पकः ।
स वः प्रकाशतां कामः मत्स्वरूपादनन्तरः ॥

(साञ्जलि रतिस्तिष्ठति । साभयहस्तं परमेश्वरः । पतति यवनिका)

॥ इति श्रीराघवशर्मणा विरचितं कामशुद्धिर्नाम एकाङ्कं रूपकम् ॥

"महात्मा"

डा. वे. राघवः

महात्मना महात्मनामनुत्तमा गतिर्गता ।
असाधि यन्न जीवता तनुत्यजास्तु तत्कृतम् ॥१॥

कुष्ठविष्ठे शोधयता जुगुप्सा येन वै जिता ।
ददतोऽप्यपकारिभ्यो द्वेषो यस्य न कोऽप्यभूत् ॥२॥

रक्षां संन्यस्यतो यस्य नासीदेव महाभयम् ।
आततायिन्यपि क्षान्त्या कारुण्यं यत्र पुष्कलम् ॥३॥

परपीडासहृदये यस्मिन् वैष्णवलक्षणम् ।
निर्द्वन्द्वा निरहङ्कारा यस्य प्रज्ञा प्रतिष्ठिता ॥४॥

एष गान्धीव देशेऽस्मिन् आर्षे पुण्येऽपि भारते ।
वासुदेवस्सर्वमिति स महात्मा सुदुर्लभः ॥५॥

गीता गङ्गा तथा गौरी गिरिश्चेत्यत्र ये पुनः।
हेतवो भारतोन्नत्यै तेषु गान्ध्यप्यनन्तिमः॥६॥

एकैकनेत्रपतदश्रुमृजेच्छयायं
यश्चक्षमे न जगदार्तमिदं विमोक्तुम्।
उद्धर्तुमेव कृपणां जनतां दरिद्र-
नारायणस्स्वयमतप्यत वेषवृत्तेः॥७॥

हित्वा तमात्मतप आर्जितभारतीय-
स्वातन्त्र्यमोदमधिदेहलि चार्धरात्रे।
यो 'राम-रहीम्' इति जपन् धृतशान्तिवर्त्तिः
नोआखालिगाढतिमिरे प्रचचार पद्भ्याम्॥८॥

Noakhali
Padayatra

एकः किल तद्धृदये चरमां चिक्षेप धातुकां गुटिकाम्।
विपरीतचेष्टितैर्नः विद्धं हृदयं पुरैवास्य॥९॥

'चक्रं ग्रामोद्धारो मद्यत्यागश्च हरिजनाभ्युदयः।
जातिविवादविरामः सत्याभेदिन्यहिंसा च ॥' १०॥

एतद्धि गान्धिभगवत्षाड्गुण्यं, तस्य शाश्वतोऽप्यात्मा।
पूजयतैतद्भक्त्या तेन स देशश्च पूजितौ नूनम् ॥११॥

बृहदपि विचित्रतरमपि बह्वपि तत्स्मारकं भवनम्।
अर्हति लेशस्यापि किमेतद्वचनानुसारसत्यस्य ॥१२॥

मैत्र्या सत्येन तपसा त्यागेन समभावतः।
भारता भारतं देशं कुरुत स्मारकं परम् ॥१३॥

मैवं बहु विकीर्याश्रु दुर्बलीकुरुतात्मनः।
तद्वाक्याचरणाद्धर्मात्स्तोत्रैर्मा चापधावत ॥१४॥

अनृतो द्वेषी हिंस्रः कोऽपि न तस्यास्थि भस्म वा स्पृशतु।
निन्दकश्चराश्च नुतिभिः प्रहसनमधुना न कुर्वन्तु ॥२५॥

क्रुद्धो बभूव स बभूव च जेसुकृस्तुः
गान्ध्यप्यभूत्स शममेव वदन् हतश्च ॥
शान्तिः कदा बत मृगत्वविजित्वरा स्यात्
अर्हा भवेम च कदा नु महात्मनो नः ॥२६॥

रात्रौ कुर्वन्नणुस्फोटं सर्वदेशसभा दिवा।
हे लोक यथार्जवं ते गान्धिनो दर्शनं शृणु ॥२७॥
अध्यात्मी चक्रेऽसौ क्रूरं कूटं च राज्यतन्त्रं यः।
सत्याग्रहेण तपसा योऽप्यचलांश्चालयामास ॥२८॥
"सत्यान्नास्ति परो धर्मः नाऽहिंसातोऽप्युपासना।
समत्वं परमो योगो वसुधैकं कुटुम्बकम्" ॥२९॥
एष आदेश एषोऽयमुपदेशो महात्मनः।
एषैव वेदोपनिषद् 'अहिंसैवैकतारकम्' ॥२०॥
परस्परं नाभ्यहिंसन् यस्मिंस्तद् गान्धिनेप्सितम्
रामराज्यं जगत्यस्तु रामगान्धिप्रसादतः ॥२१॥

" कामकोटीति कार्मणगृहीतमिवान्तरङ्गम् "

श्रीकाञ्चीकामाक्षीस्तुतिः

'कविकोकिल' - 'सकलकलाकलाप' -

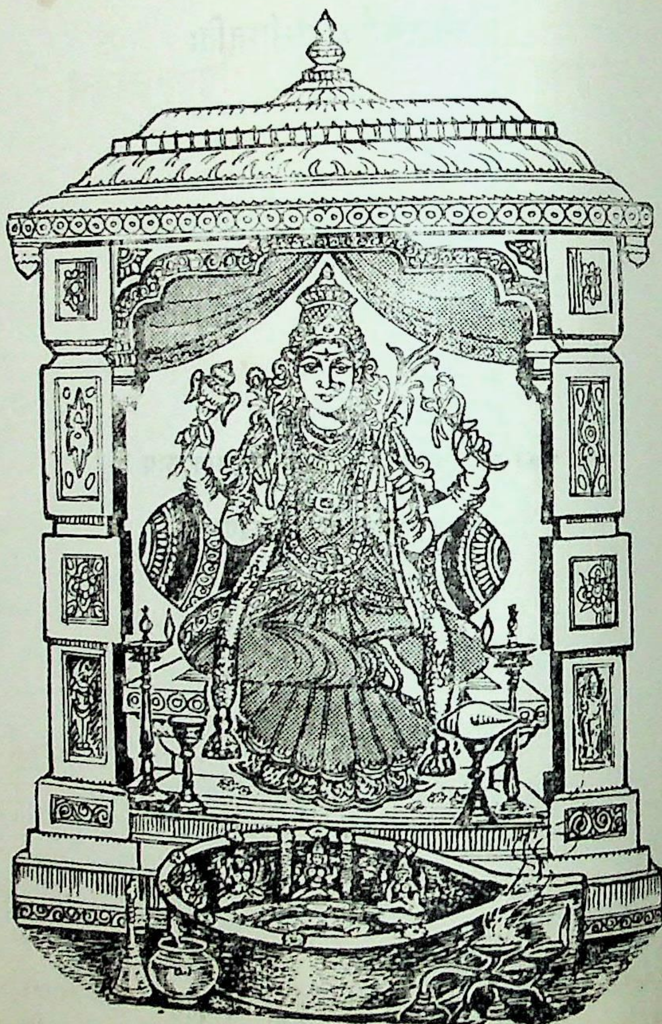
डाक्टर् वे. राघवेण

प्रणीता

७, श्रीकृष्णपुरं वीथी, रायपेट्ट

मद्रास- १४

१९६९



काञ्च्यां कामकोटिपीठस्था श्रीकामाक्षी

" कामकोटीति कार्मणगृहीतमिवान्तरङ्गम् "

डा. वे. राघवः

उद्भाव्य तं तमति नाम जनित्रि मूढ-
चित्ते मनोरथचयं विवशोऽद्य मत्तः ।
स्मेरं समुद्वहदुदोघदयावलोक-
माधावमीक्षितुमहो कथमाननं ते ॥ १ ॥

काञ्चीति कामनयनाधरणीति काम-
कोटीति चेतसि मुहू रसयन् परोक्षम् ।
हृष्यत्तनुर्द्रुतमनाः परिलीनवृत्ति-
राधावमद्य कथमम्ब तवाङ्घ्रिसीम ॥ २ ॥

तां ते सुधारसकिरस्मितमञ्जरीं त्व-
दापाटलोष्ठपुटरङ्गनटीं मुहुश्च ।
आपाद्य चेतसि तया हृतचेतनोऽह-
माधावमीक्षितुमिमां कथमम्ब काञ्चीम् ॥ ३ ॥

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* इतः प्रायश्चत्वारिंशद्वत्सरेभ्यः पूर्वं यूना सता मया यदा तत्प्रथमतया काञ्ची, तत्र कामाक्षी, अस्मदाचार्याश्च साक्षात्कृताः, तदानीमेते द्वाविंशतिः श्लोकाः कृताः । नाद्यावधि मुद्रिताः ॥

पीयूषनाडयति जीवकलायते नः
मूकं विरिञ्चयति शङ्करत्यबोधम् ।
अत्युच्चमुच्चमिति किं किमुदीक्ष्य मात-
राधावमीक्षितुमहो तव हासविद्याम् ॥ ४ ॥

कल्याणकन्दममृताम्बुधिफेनरेखा
प्रस्तावना त्रिजगदद्भुतकान्तिलास्ये ।
लावण्यचन्द्रसुषमाप्रथमांशुकः त-
दाधावमीक्षितुमहो कथमुत्स्मितं ते ॥ ५ ॥

सा मातरुत्स्मितकला मम मानसान्ते
दृष्टोदया मृदु निरस्य तमः, ततान ।
विश्रामशान्तिमुदमीक्षितुमुत्सुकस्ता-
माधावमद्य कथमम्ब तवोपकण्ठम् ॥ ६ ॥

बोधं ददाति महतीं विदधाति शान्तिं
सौख्यं दिशत्यमितमुत्स्मितदर्शनं ते ।
इत्याप्तवाक्यविवशीभवदुत्कचित्त-
माधावमद्य कथमम्ब पुरीं तवेमाम् ॥ ७ ॥

मन्दं तदुत्स्मितमये तव मातरुद्य-

ते मय्यनुग्रहवचः कृतमित्युदीक्ष्य ।

त्वत्सन्निधेः प्रमुदि वेगविकृष्यमाणः

आधावमद्य कथमम्ब विशालवीक्षे ॥ ८ ॥

एकाम्रनाथमयि दासयितुं तवेयं

दूती मृदुस्मितकला ह्यभिसार्यमाणा ।

उत्कल्पयन्निति बहु स्मितदृष्टितर्षा-

दाधावमद्य कथमम्ब तवोपशल्यम् ॥ ९ ॥

अन्तर्हृदुत्तटनिसर्गसमस्तजीव-

प्रेम्णो बहिः प्रसृमरं परिवाहमम्ब ।

साक्षात्समीक्षितुमहो करुणां तवाक्ष्णो-

राधावमत्र कथमद्य करालवेगः ॥ १० ॥

कामाक्षि चेतसि जनित्रि तदा तदा मे

प्रादुर्भवंस्तव दयातुमुलो दृगन्तः ।

न प्रापि वर्णयितुमेव दरिद्रवाच-

श्चित्तं परं मुदि समुत्सुकयन्ननीव ॥ ११ ॥

द्रक्ष्यामि किन्तु दयमानविशालवीक्षां
काञ्च्यां तव प्रशमिताखिलभेदखेदाम् ।
उत्कण्ठितश्चिरमिति प्रबलं समीप-
माधावमद्य तव देवि मदालसाक्षि ॥ १२ ॥

कल्लोलिनीव रतिरुद्द्रवितेव जीव-
प्रेमेन्दुकान्तिरखिलेश्वरि ते दयेक्षा ।
मां यक्षिणीव विचकर्ष चिराय वेगा-
दाधावमद्य तदिमां भवतीं दिदृक्षुः ॥ १३ ॥

कालाम्बुवाहति वितप्तहृदां, जडानां
चित्स्फूर्तिसौधरसति स्वरुणान्तनेत्रि ।
त्वत्का कृपेति बहु बह्वभिजृम्भिताशः
आधावमीक्षितुमहो तव लोचनान्तम् ॥ १४ ॥

ध्यायंश्चिराय तव शीतललोचनान्त-
च्योतत्कृपां प्रथितबोधकवित्वदात्रीम् ।
स्तब्धं जडं स्तिमितमेव समाहितोऽह-
माधावमम्ब रसनाय दृशाद्य तस्याः ॥ १५ ॥

जीवातुधारति मरन्दमनोज्ञगन्ध

मेदस्विकाव्यरचनास्विति कीर्तिमस्याः ।

श्रुत्वा त्वदीयनयनान्तवहद्दयायाः

आधावममम्ब कथमद्य जवेन काञ्चीम् ॥ १६ ॥

मातः स्मिताभिशिशिरं करुणोर्मिलाक्षं

कामाक्षि वक्त्रमनिशं हृदि भावयंस्ते ।

स्तैमित्यमापममृताब्धिषु लाल्यमानः

प्राप्तेऽद्य मय्यलसताम्ब कथं प्रसादे ॥ १७ ॥

मातः स्मितानि मयि ते विहृतिं विधास्य-

न्त्यार्द्रा लसिष्यति दृशां सरणिस्तथेति ।

अत्याशया बत तवान्तिकमागतोऽहं

हन्त प्रसीद सरसं न कथं तवास्यम् ॥ १८ ॥

मातः स्मितं क्व तव तत्, तव किं दृगन्ते

कोलाहलं न विदधाति कृपोम्रपूरः ।

स्मेरेण वक्त्रशशिना कुरु मे विकासं

दृष्टीस्तरङ्गय शिवे दयमानकोणाः ॥ १९ ॥

काञ्चीति मूकमुखरीकृतिलब्धवर्ण-
कारुण्यवीचिलदृशां विहृतिस्थलीति ।
सर्वज्ञपीठनगरीति च किञ्च काम-
कोटीति कार्मणगृहीतमिवान्तरङ्गम् ॥ २० ॥

किं नैनमापतितमङ्घ्रियुगे त्वदीये
कामाक्षि ते शिशिरयन्त्यलसस्मितानि ।
भग्ने कथं मयि पतन्ति नवाद्य मातः
ताम्रत्विषस्तव दृशः करुणावहन्त्यः ॥ २१ ॥

शीलं विशोधय जगज्जननि प्रकृष्ट-
बोधं विधेहि दिश भक्तिमनश्वरां मे ।
अप्यम्ब भावघनमादृतचारुरूप-
मुद्बोधयाशु मयि देवि वचोविलासम् ॥ २२ ॥

“ कामकोटीति कार्मणगृहीतमिवान्तरङ्गम् ”

श्रीकाञ्चीकामाक्षीस्तुतिः

To
Dr & Mrs
Satya Vrat
[illegible]

‘कविकोकिल’ - ‘सकलकलाकलाप’ -
डाक्टर् वे. राघवेण
प्रणीता

७, श्रीकृष्णपुरं वीथी, रायपेट्ट
मद्रास-१४
१९६९

" कामकोटीति कार्मणगृहीतमिवान्तरङ्गम् "

डा. वे. राघवः

उद्भ्राम्य तं तमति नाम जनित्रि मूढ-
चित्ते मनोरथचयं विवशोऽद्य मत्तः ।
स्मेरं समुद्वहदुदोघदयावलोक-
माधावमीक्षितुमहो कथमाननं ते ॥ १ ॥

काञ्चीति कामनयनाधरणीति काम-
कोटीति चेतसि मुहू रसयन् परोक्षम् ।
हृष्यत्तनुर्द्रुतमनाः परिलीनवृत्ति-
राधावमद्य कथमम्ब तवाङ्घ्रिसीम ॥ २ ॥

तां ते सुधारसकिरस्मितमञ्जरीं त्व-
दापाटलोष्ठपुटरङ्गनटीं मुहुश्च ।
आपाद्य चेतसि तया हृतचेतनोऽह-
माधावमीक्षितुमिमां कथमम्ब काञ्चीम् ॥ ३ ॥

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* इतः प्रायश्चत्वारिंशद्वत्सरेभ्यः पूर्वं यूना सता मया यदा तत्प्रथमतया काञ्ची, तत्र कामाक्षी, अस्मदाचार्याश्च साक्षात्कृताः, तदानीमेते द्वाविंशतिः श्लोकाः कृताः । नाद्यावधि मुद्रिताः ॥

पीयूषनाडयति जीवकलायते नः
मूकं विरिञ्चयति शङ्करत्यबोधम् ।
अत्युच्चमुच्चमिति किं किमुदीक्ष्य मात-
राधावमीक्षितुमहो तव हासविद्याम् ॥ ४ ॥

कल्याणकन्दममृताम्बुधिफेनरेखा
प्रस्तावना त्रिजगदद्भुतकान्तिलास्ये ।
लावण्यचन्द्रसुषमाप्रथमांशुकः त-
दाधावमीक्षितुमहो कथमुत्स्मितं ते ॥ ५ ॥

सा मातरुत्स्मितकला मम मानसान्ते
दृष्टोदया मृदु निरस्य तमः, ततान ।
विश्रामशान्तमुदमीक्षितुमुत्सुकस्ता-
माधावमद्य कथमम्ब तवोपकण्ठम् ॥ ६ ॥

बोधं ददाति महतीं विदधाति शान्तिं
सौख्यं दिशत्यमितमुत्स्मितदर्शनं ते ।
इत्याप्तवाक्यविवशीभवदुत्कचित्त-
माधावमद्य कथमम्ब पुरीं तवेमाम् ॥ ७ ॥

मन्दं तदुत्स्मितमये तव मातरुद्य-

त्ते मय्यनुग्रहवचः कृतमित्युदीक्ष्य ।

त्वत्सन्निधेः प्रमुदि वेगविकृष्यमाणः

आधावमद्य कथमम्ब विशालवीक्षे ॥ ८ ॥

एकाम्रनाथमयि दासयितुं तवेयं

दूती मृदुस्मितकला ह्यभिसार्यमाणा ।

उत्कल्पयन्निति बहु स्मितदृष्टितर्षा-

दाधावमद्य कथमम्ब तवोपशल्यम् ॥ ९ ॥

अन्तर्हृदुत्तटनिसर्गसमस्तजीव-

प्रेम्णो बहिः प्रसृमरं परिवाहमम्ब ।

साक्षात्समीक्षितुमहो करुणां तवाक्ष्णो-

राधावमत्र कथमद्य करालवेगः ॥ १० ॥

कामाक्षि चेतसि जनित्रि तदा तदा मे

प्रादुर्भवंस्तव दयातुमुलो दृगन्तः ।

न प्रापि वर्णयितुमेव दरिद्रवाच-

श्चित्तं परं मुदि समुत्सुकयन्नतीव ॥ ११ ॥

द्रक्ष्यामि किन्नु दयमानविशालवीक्षां
काञ्च्यां तव प्रशमिताखिलभेदखेदाम् ।
उत्कण्ठितश्चिरमिति प्रबलं समीप-
माधावमद्य तव देवि मदालसाक्षि ॥ १२ ॥

कल्लोलिनीव रतिरुद्द्रवितेव जीव-
प्रेमेन्दुकान्तिरखिलेश्वरि ते दयेक्षा ।
मां यक्षिणीव विचकर्ष चिराय वेगा-
दाधावमद्य तदिमां भवतीं दिदृक्षुः ॥ १३ ॥

कालाम्बुवाहति वितप्तहृदां, जडानां
चित्स्फूर्तिसौधरसति स्वरुणान्तनेत्रि ।
त्वत्का कृपेति बहु बह्वभिजृम्भिताशः
आधावमीक्षितुमहो तव लोचनान्तम् ॥ १४ ॥

ध्यायंश्चिराय तव शीतललोचनान्त-
च्योतत्कृपां प्रथितबोधकवित्वदात्रीम् ।
स्तब्धं जडं स्तिमितमेव समाहितोऽह-
माधावमम्ब रसनाय दृशाद्य तस्याः ॥ १५ ॥

जीवातुधारति मरन्दमनोज्ञगन्ध
मेदस्विकाव्यरचनास्विति कीर्तिमस्याः ।
श्रुत्वा त्वदीयनयनान्तवहद्दयायाः
आधावममम्ब कथमद्य जवेन काञ्चीम् ॥ १६ ॥

मातः स्मिताभिशिशिरं करुणोर्मिलाक्षं
कामाक्षि वक्त्रमनिशं हृदि भावयंस्ते ।
स्तैमित्यमापममृताब्धिषु लाल्यमानः
प्राप्तेऽद्य मय्यलसताम्ब कथं प्रसादे ॥ १७ ॥

मातः स्मितानि मयि ते विहृतिं विधास्य-
न्त्यार्द्रा लसिष्यति दृशां सरणिस्तथेति ।
अत्याशया बत तवान्तिकमागतोऽहं
हन्त प्रसीद सरसं न कथं तवास्यम् ॥ १८ ॥

मातः स्मितं क्व तव तत्, तव किं दृगन्ते
कोलाहलं न विदधाति कृपोग्रपूरः ।
स्मेरेण वक्त्रशशिना कुरु मे विकासं
दृष्टीस्तरङ्गय शिवे दयमानकोणाः ॥ १९ ॥

काञ्चीति मूकमुखरीकृतिलब्धवर्ण-
  कारुण्यवीचिरुदृशां विहृतिस्थलीति ।
सर्वज्ञपीठनगरीति च किञ्च काम-
  कोटीति कार्मणगृहीतमिवान्तरङ्गम् ॥ २० ॥

किं नैनमापतितमङ्घ्रियुगे त्वदीये
  कामाक्षि ते शिशिरयन्त्यलसस्मितानि ।
भग्ने कथं मयि पतन्ति नवाद्य मातः
  ताम्रत्विषस्तव दृशः करुणावहन्त्यः ॥ २१ ॥

शीलं विशोधय जगज्जननि प्रकृष्ट-
  बोधं विधेहि दिश भक्तिमनश्वरां मे ।
अप्यम्ब भावघनमादृतचारुरूप-
  मुद्बोधयाशु मयि देवि वचोविलासम् ॥ २२ ॥

DR. V. RAGHAVAN, M.A., PH.D.
Professor of Sanskrit
UNIVERSITY OF MADRAS
MADRAS-5

7, SRI KRISHNAPURAM STREET,
ROYAPETTAH, MADRAS-14
Phone: 85091

31.10.68

To ~~[illegible]~~ Mrs Usha Satyavrat

In confirmation of what I told you in person, in Delhi, on 27th:

Enclosed is an account of my background.

The original title of "Andapramanakam Dhanyam" of Tolstoy is "A Grain As Big As a Hen's Egg".

Re. Tolstoy, his Estate. Green Twig etc. you consult the Biography of Tolstoy mentioned in the ~~footnote~~ of my translation

Also enclosed is an account of my Muttu-svami ~~Dikshita~~ Dikshita Carita Mahakavya.

Krti means Kirtana ~~or Song~~ or prabandha, a song; in a special sense, it is a high-class artistic creative composition as contras-

with a mere recitative
song.

I

DR. V. RAGHAVAN

Born: 22nd August 1908 at Tiruvarur, Tanjore District, Madras State, India.

School Education: Board and Government High School, Tiruvarur.

Passed S.S.L.C. 1924 with Chemistry and Botany as Special subjects and Sanskrit as IInd Language.

Stood first in English among the successful candidates at the S.S.L.C. Public Examination and secured a prize for the same. Was leading sportsman of the school and took medals in many tournaments. Studied Sanskrit at home in traditional style with Pandit Appaswami Sastrigal of Sengalipuram and Sri Narayana Vajapeyar of Tiruvalangadu.

College Education: Presidency College, Madras. Passed Intermediate (1925-27) with Ancient History, Logic and Sanskrit, with distinction in all the three subjects.

Sanskrit Hons.(M.A.) 1927-30. Studied Nyaya Vaisesika and Sankhya-Yoga as special subjects besides Comparative Indo-European Philology and other general subjects in Sanskrit, under Mm. Prof. S. Kuppuswami Sastri, M.A., I.E.S.; pursued also study of Kavya and Nyaya with other traditional Pandits like Rishiyur Santanam Iyer. Passed in First Class with First Rank and ~~x~~ Five Gold Medals.

While at College, got the Visvanatha Sastri and Narasimhachari Prizes for English and Sanskrit Essays at the College and the Valmiki Day Essay Prizes and the Sanskrit ~~Oriental~~ Oratorical Contest Gold Medal at the Sanskrit Akademy, Madras.

Sarasvati Mahal Library, Tanjore: 1930 July to December: Superintendent, in-charge of the New Descriptive Catalogues of Sanskrit manuscripts of the Library.

Research Scholarship & Ph.D. : 1931 September - 19~~5~~3 5: Worked as Madras University Research scholar under Mm. Prof. S. Kuppuswami Sastri on the voluminous unpublished manuscript <u>Srngara Prakasa</u> of King Bhoja and wrote his Thesis on the same and on its valuation by Profs. Sylvain Levi, F.W. Thomas and A.B. Keith, was awarded the Ph.D. Degree by the University of Madras.

New Catalogus Catalogorum, University of Madras:

1935 November started work on the New Catalogus Catalogorum as a Research Assistant and has continued that work up to date.

Lecturer, Reader & Professor, University of Madras:

1939, Junior Lecturer

1948, Senior Lecturer in charge of the Department.

1950 Reader & Head of the Department.

1955, Professor & Head of the Department.

Foreign Tour and work abroad:(a) 1953-54, Toured Thirteen countries of Europe, visiting University Centres of Sanskrit and allied Studies, Institutes, Museums and Libraries; lectured and also a catalogued 20,000 manuscripts in the unsurveyed collections in different countries of Europe and wrote a book "Sanskrit and Allied Indological Studies in Europe",(University of Madras)

(b) 1958 Visited U.S.S.R. on a Government of India Indological Delegation; visited Oriental Institutes, Libraries & Manuscripts collections.

(c) 1962-63 Visited Nepal twice for work on the Mss. Collection of the Bir Library and National Library, Kathmandu.

(d) 1964 Toured United States on a Leadership Invitation of the State Department; and visited leading University Centres, Libraries etc. lectured and surveyed manuscripts collections in U.S.

(e) 1964 Toured Japan, Phillipines, Viet-Nam, Cambodia, Thailand and Malaysia.

Universities: Has been connected with several Indian Universities as Member of Boards of Studies or other special Experts' Committees and Examiner: Has been Member of ~~x~~ several Special Committees of the University Grants Commission.

Promotions of Sanskrit: 1956 appointed by Government of India as Member of the SANSKRIT COMMISSION set up for reporting on the condition of Sanskrit learning in the country and recommending steps to promote and improve the same; toured the country in this capacity and visited numerous Sanskrit Institute and Mss. Libraries. 1956: Member of the CENTRAL SANSKRIT BOARD set up by the Education Ministry for the promotion of Sanskrit Studies. Member of INDOLOGY COMMITTEE OF THE MINISTRY and Correspondent for the Rare Texts Edition Scheme of the Ministry for Publication of Sanskrit Mss. Catalogue.

1963-66 Chairman of the CENTRAL SANSKRIT INSTITUTE (Kendriya Sanskrit Vidya Pitha) set up by the Ministry of Education.

1964 - Invited to deliver the First Convocation Address to Sri Kameshwar Singh Sanskrit University, Darbhanga and set forth the character, nature and work of Sanskrit University.

Sanskrit Manuscripts: Apart from being engaged on the work of the New Catalogus Catalogorum, has visited and examined numerous collections of Mss. in public and private possession in the country. For Education Ministry, prepared a scheme for publication of Mss. Catalogues with Central ~~Gx~~ Government assistance and has been correspondent~~x~~ of the Scheme.

1959, worked on the Manuscripts Committee of UGC. for visiting manuscripts collections in University centres and recommending proposals for similar promotion of Mss. - work in University centres. Participated in organising the Education Ministry Seminar in 1963 on Mss. and Textual criticism and brought a han book on the occasion 'Mss. Catalogues, Editions (Govt. of India. Toured Europe, U.S.S.R., U.S. Japan and S.E. Asia, surveyed Mss collections there and prepared inventories of uncatalogued coll tions (1953-54, 1957, 1964).

Visited Kathmandu twice to advice the Nepal Govt. on the Mss. in the Bir & National Libraries at the instance of the Indian Aid Mission.

Learned Institutions & Research Projects: Member and Secretary, Kuppuswami Sastri Research Institute. Formerly Secretary and now Vice-President, Sanskrit Academy, Madras.

Member, Supervising Research and Publication, Sanskrit Education Society, Madras.

Member, Advisory & Editorial Committee, Adyar Library, Madras.

Member, All-India Oriental Conference.

Joint Secretary, Samskrita Visva Parishad, Bombay

Member, B.O.R.I., Poona.

Member, Linguistic Society of India.

Member, Asiatic Society of Bengal, Calcutta.

Member, Indian P.E.N.

Member, Indian Institute of World Culture, Bangalore.

Member, Royal India, Pakistan, Ceylon Society, London.

Member, Editorial/Advisory Committee, New Sanskrit Dictionary, Deccan College Research Institute, Poona-6.

Member, Purana Project, All-India Kashiraja Trust, Banaras.

Member, The Indian Advisory Committee of the American Institute of Indian Studies, Poona-6.

All India Oriental Conference: As General Secretary from 1951 to 1959. Contributed to the toning up and development of the work of the Conference and its publications.

1959. Vice-President. 1960-62: President.

Government of India, Ministry of Education: Member of Central Advisory Board of Archaeology; Gazetteer Revision Committee; Executive Committee of National Commission for Co-operation with Unesco. Committee for Central Institute of Indology. Committee for Scholarships in Music and for selecting Artistes for foreign delegations.

Ministry of Information & Broadcasting: Special Advisor for Sanskrit for All India Radio. Advisory Board (Music) for AIR. Advisory Committee of the Publications Division.

Other Govt. Committees: Philatelic Bureau for advising of Ministry of Posts & Telegraphy on special stamps for Kalidasa, Tyagaraja etc. Panel for Screening of Obscene Literature, Ministry of Finance.

The National Academies: Member from inception of its General Council and Convenor of the Sanskrit Board of the Sahitya Akademi. Also Member of its Executive Council for some terms.

Member of General Council and Executive Committee, almost from inception, of the SANGEET NATAK AKADEMI and also its publication and other Sub-Committee; and of the State Anxiliary, Madras State Sangita Nataka Sangham.

Other autonomous bodies set up by Education Ministry:

The National Book Trust.

The Indian Institute of Advanced Studies, Simla.

Other Art-Bodies: Secretary, Music Academy, Madras.

Member, Sangeet Natak Akademi & National School of Drama, Delhi.

Vice-President, Bharatiya Natya Sangh, Delhi.

President, the Madras Natya Sangh.

President, Samskrita Ranga, Madras.

Member, All-India Kalidasa Festival Committee, Ujjain.

Art Purchases Committee, Ministry of Education.

Editing: Journals, Serials and Periodic Publications:

Journal of the Music Academy, Madras, From Vol. V. 1936 onwards

Journal of Oriental Research, Madras (from Vol.XIV, onwards).

The Samskrita Pratibha, Sahitya Akademi.

The Samskrita Ranga Annual, Madras.

The Malayamaruta, Central Sanskrit Institute, Tirupati

The Publication of Kuppuswami Sastri Research Institute and Music Academy, Madras.

The Madras University Sanskrit Series.

Member of the Editorial/Advisory Committee of the Annals of Oriental Research, University of Madras.

The Adyar Library Bulletin, Madras

Purana Bulletin.

Sangeet Natak, Delhi.

International Conferences: Attended the International P.E.N. Dublin 19..

Attended the International Music Education Conference of Unesco, Brussels, 1953

Attended the International Union of Orientalists, Paris, 1953.

Attended the Association of British Orientalists, Edinburgh,19

Attended the Annual Meeting of the American Oriental Society, New York, 1964.

Attended the Association for Asian Studies, Washington, 1964.

Attended the Annual Meeting of the American Philosophical Society, Philadelphia, 1964.

Attended the International Society for the History of Religion, New York, 1964.

Attended XXVI International Congress of Orientalists, New Delhi 1964. - Member of the Organising Committee.

Recognitions & Awards : "KAVIKOKILA" for his poetic composition in Sanskrit and "SAKALA-KALA-KALAPA" for his versitil talents in and contributions to different branches of study, both conferred by His Holiness Sri Sankaracharya of Kanchi Kamakoti Pitha.

P.V. Kane Gold Medal for distinguished Indological work by the Asiatic Society, Bombay.

Ecole Francise d' Extreme-Oriental, Paris: Honorary Membership.

The Noble Order of St. Martin; Austria: Hony. Membership and Gold Medal for distinction in Arts and Sciences.

All India Oriental Conference: Elected President, Classical Sanskrit Section, XV Session, Bombay, 1949.

Elected Fine Arts & Technical Sciences Section XIX Session, University of Delhi, 1959.

Elected General President XXIst Session, Srinagar, Kashmir, 1961.

"PADMA-BHUSHAN" - Republic Day Award from the President of India, January 1962.

Fellowship of the Sangeet Natak Akademi (National Academy of Music, Dance & Drama), 1964.

Invited by Govt. of India (Ministry of Information & Broadcasting) to deliver the Patel Memorial Lectures.

SAHITYA AKADEMI PRIZE for Sanskrit Research for his book Bhoja's Srngara Prakasa, 1966.

His contribution in the form of separate books, larger or small, Number 70 and Papers in various Journals, Periodical publications and special volumes, over 700.

ooooOOoooo

"महीपो मनुनीतिचोलः"

डाक्टर् वे. राघवः

अमृतवाण्यां मुद्राप्य प्रकाशितः

"KING MANUNITI CHOLA"

The following verses present a story from the legends of the renowned Chola Kings of Tamilnad. There is scarcely a Tamil child who will not recount with bated breath this story of the terrible righteousness of King Manu-niti-chola of Tiruvarur.

Tiruvarur (in Tanjore District), one of the ancient Chola Capitals, famed in the annals of Tamil history and culture, was being ruled over by king Manu-niti-kanda-chola, so named because of the rigour with which he maintained law and righteousness, not swerving from the path laid down by Manu. He had established a bell at the entrance to his palace, which any being in his kingdom, wanting justice to be done or grievance to be redressed, could freely approach and ring, and to whose call the king immediately responded.

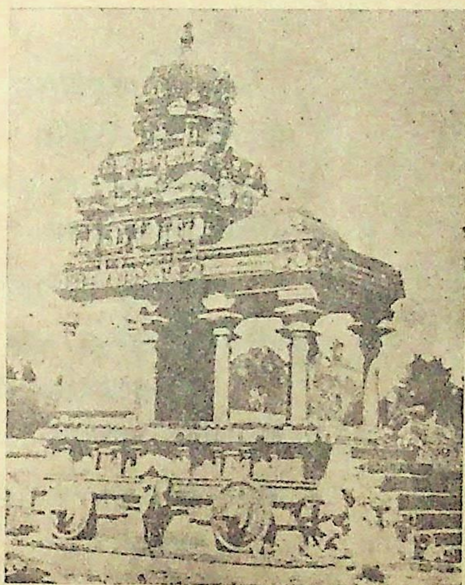
One evening the King's son, the young Prince, while going round the main streets of the Town in his chariot, ran over a calf; the mother cow rang the bell at the King's palace; the King issued forth, saw the tragedy and decreed that the Prince should pay with his life for the rash drive; accordingly the chariot was driven over the Prince, who cheerfully laid down his body for the ordeal. Pleased at King Manuniti's unparalleled enforcement of righteousness, God Tyagaraja, Patron-Deity of Tiruvarur, manifested Himself, revived both the calf and the Prince, and blessed them all.

The story has been sung and dramatised in old Tamil opera-compositions; the Periapuranam of the 12th century which narrates the lives of the Saivite Saints

speaks of this Tiruvarur story; in an inscription dated 28.D. 1123 of Parakesari Vikramachola's time, one Palayur Udayan Banaraja describes himself as a descendant of the person who was minister to Manu Chola at the time when the King sentenced his son to death for crushing a calf. In the Ceylonese Buddhistic chronicle, Mahavamsa, the story is found and the Tamil Chola King figuring in it is given the name Elara.

At Tiruvarur itself a beautiful monument presenting the tragic story in stone stands to this day on the North-east end of the Tyagaraja Temple, and a photograph of the same is reproduced here.

V. Raghavan.



Sculpture of the Car running over the Prince at the North-East Gate of the Tyagaraja Temple at Tiruvarur

॥ महीपो मनुनीतिचोलः ॥

डाक्टर् वे. राघवः

(१)

चोलभूमिषु कवेरजाकरो-
ल्लालितासु कमलापुरे[1] पुरा ।
आरराज मनुनीतिचोल इ-
त्याख्ययार्थयुजयावनीपतिः ॥१॥

तत्पुरे सदभिधे कदाचन
व्योम्नि पाटलितपश्चिमानने ।
विप्रमज्जनजलाहतिध्वना-
[2]विन्दिरालयतटेषु सर्पति ॥२॥

उद्बभूव पथि पश्चिमे[3] ध्वनिः
प्रावृषेण्यघनघोषमेदुरः ।
सद्य एव ददृशे रथोत्तमः
सान्ध्यमेघ इव जङ्गमो जवी ॥३॥

व्योमचारिभिरिवोद्धताङ्घ्रिभिः
फेनिलाननमहो तुरङ्गमैः ।
मुक्तरश्मि परिमत्तयन्तृकं
खे व्यखेलि मरुदेणसन्निभैः ॥४॥

1. Tiruvarur. 2. Indiralaya=Kamalalaya, the huge tank at Tiruvarur. 3. On the west main car street.

एष राजसुत इत्युदीरणा-
रम्भिपौरवदनेभ्य उद्ययौ ।
दारुणो हृदयदारणो रवः
स्तम्भिता नतिसमुद्धृताः कराः ॥५॥

भग्नजानु तुरगैर्दिवि स्थितं
प्रोच्चचाल पतयालुशेखरः ।
'क्रीत्कृते' रपि रथाङ्गमन्वयो
घट्टिताश्च परितः परस्परम् ॥६॥

बाष्पपूरपटलावृताननः-
स्पन्दशून्यजनतानिरीक्षितः ।
भ्रान्तमूढवदनो रथात्क्षणात्
स्थापितात्स युवराडवातरत् ॥७॥

पथ्युदग्रमुदि विप्लुतो लुठन्
कोऽपि चक्रमुखपातपेषितः ।
तर्णकोऽङ्क ददृशे ह्यघोरथं
रक्तपङ्कगतमांसपिण्डकः ॥८॥

गोपुरे[1]रथजवेन नर्तिता
वानराः किलकिलाश्च तत्यजुः ।
तच्च वैशसमिवेक्षितुं खगैः
खे समेत्य वलनैरभूयत ॥९॥

1. The western temple tower on that street which is full of monkeys and over which birds always hover in the evenings.

सान्ध्यसञ्चरणमोदनिर्गतः
पथ्यवाहशिशुघातकर्शितः ।
सन्नसन्नतविवर्णिताननः
साश्रुकम्पजनशून्यवीक्षितः ॥

तं पुरोगतबलिं स वत्सकं
नेक्षितुं प्रभुरसौ युवप्रभुः ।
संकुचद्वपुरुदश्रुकाणितः
पादचारमभिसौधकं गतः ॥१०-११॥ (युग्मकम्)

(२)

धरणीतलवैशसं त्विदं
स्तिमिता वीक्ष्य परस्परं ततः ।
कथयन्त इवात्मनश्शुचं
व्यमिलन्नुसगणा नभःपथे ॥१॥
मनुनीतिमहीपतिर्निशा-
मुखनृत्यत्कमलापुरेश्वरम्[1] ।
समुपास्य, निरीक्ष्य कर्म च
प्रथमं याममभूदनिद्रितः ॥२॥

उपशान्तपुरीदिगुद्वलद्-
गुरुहुम्भामशृणोत्तदा नृपः ।
क्रमशश्च गतां सुतारतां
निमिषेण स्वगृहं समागताम् ॥३॥

---

1. God Tyagaraja at Tiruvarur, a dancing deity

परिवर्तितकन्धराकुल-
　　क्षितिपश्रोत्रयुगेऽपतत् क्षणात् ।
निजसौधबहिःप्रतिष्ठिताद्
　　[1]ऋतघण्टानिलयान्महाध्वनिः ॥४॥

"विषये मम जन्तुरल्पकोऽ-
　　प्यपथोद्वृत्तखलेन पीडितः ।
स्वयमेत्य ममालयं स्पृशे-
　　द्यदि घण्टामिह कल्पितां मया ॥
अपि निश्चयबुध्य तं क्षणाद्
　　व्यवहारं परिशोधयाम्यहम् ।"
इति कल्पितया हि घण्टया
　　स नृपोऽगान्मनुनीतिसत्प्रथाम् ॥५-६॥ (युग्मकम्)

ऋतबोधकघण्टिकाध्वने-
　　र्बहिरेत्य क्षितिपोत्तमः पुरः ।
पशुमुन्मुखकृष्टघण्टिका-
　　गुणमालोक्य गृहान्निरव्रजत ॥७॥

भृशफेनिललम्बितास्यया
　　स गवानीयत पार्श्वमायनम् ।
समुपेत्य च गोपुराग्रतः
　　करुणं प्रैक्षि गवा स भूपतिः ॥८॥

स गवा सह सीदद्न्तरः
　　प्रवहद्बाष्पझरः पुरो नृपः ।

1. Bell of Justice.

निजसूनुरथं व्यलोकय-
द्भयलज्जाव्यसनैरिवाचलम् ॥९॥

(३)

पाश्चात्यघण्टापथमेत्य तस्थौ
निष्पन्दगात्रा जनता प्रभाते ।
अवाक्यमन्योन्यमवेक्षमाणा
रोमाञ्चमापन्निजराजकृत्ये ॥१॥

गतेऽह्नि तद्वैशसदृष्टचक्षोढा
दूरं गतः प्रातरिदं भविष्यत् ।
प्रपञ्चचक्षुस्तु नरामसोढा
स गोपुरेणावृत एव तस्थौ[1] ॥२॥

कृपाणधाराव्रतभृच्च भूपो
नैवोदपश्यन्मनुनीतिचोलः ।
मुखं स्वपुत्रस्य न वाश्रु पौर-
शुद्धान्तमन्त्र्याननतः प्रवाहि ॥३॥

त्यागेशसंस्थानमुखो महीपः
क्षणं निमील्याक्ष्यविकारिवर्णः ।
यावत्स्थितस्तावदुपाहरत् स्वं

1. Owing to the high temple wall and the higher tower here, it takes a long time for the morning sun-light to fall on this street.

2. Tyagaraja, the deity at Tiruvarur.

देहं भरण्यां युवराट् प्रसन्नः ॥४॥

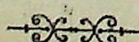
उन्मुक्तममांच्छदुदग्रनादाः
स्वहस्तविक्षिप्तमुखं जनौघाः ।
न सेहिरे कर्णयुगं पुरस्ता-
त्प्रख्याप्यमाने रयधर्मराजे ॥५॥

क्षणात्समुद्धावितुरङ्गघोग्रः
संवर्तमेघप्रभघोरघोषः ।
रथो व्यपागान्मनुनीतिसूनो-
र्देहोपरि स्वं प्रकटय्य भारम् ॥६॥

(४)

नाद्यापि पौरहृदिनानि गतानि शान्तिं
नाद्यापि तस्य नृपतेर्ननु मानसं वा ।
सद्यः पपात नभसः कुसुमप्रवृष्टिः
काप्याविरास महनीयसुधांशुशोभा ॥१॥

वत्सेन स्वपदानतेन स नृपः,
सा गौर्निजोघोमुखा-
भावद्वत्सयुता, जनाश्च परमा-
नन्दान्तरङ्गैस्सह ।
मध्येनन्दनसूनसौरभमहं
साम्बं समाविर्भव-
त्स्मेरास्यं बत दृष्टवुश्च सकला-
स्त्यगप्रसन्नं महः ॥२॥



By the Same Author

The New Catalogus Catalogorum

Bhoja's Sringara Prakasa
Some Concepts of Alankara Sastra
Number of Rasas

Anandaranga Champu
Mudrarakshasa Nataka Katha
Snushavijaya
Aryasatakavyakhya
Sringaramanjari

Rasalila
Kamasuddhi
Phalguna
On the Banks of the Cauvery
Gopa Hampanna
Svarajyaketu
Mahatma
Devabandi Varadaraja

V. B. Soobbiah & Sons, Bangalore-2

Dr. Raghavan's Contribution to Contemporary Sanskrit Literature

Dr. Usha Satya Vrat

One of the most prolific and gifted writers of the contemporary period Dr. Raghavan has written almost in all branches of literature. He is a brilliant scholar, an incisive critic and an original thinker. He is no less a creative writer. His poems have won him the title of Kavi-kokila. His prose has earned for him a name and distinction. His plays have endeared him to one and all. It is the combination in him of the scholar and the creative writer, of the thinker and the poet that marks him out as one of the most remarkable personalities of the twentieth century.

Among his poems there is one long poem, Mahākāvya, on the life and Kritis of Muttuswami Dikshitar one of the Trinity of Carnatic music apart from seven shorter poems — all published in the various issues of the Samskrita Pratibha, the half-yearly Sanskrit periodical of the Sahitya Akademi of which he is the Editor. It is the long poem, the Mahākāvya, that has earned for him the insignia of Kavikokila from His Holiness Jagadguru Shankaracharya of Kāmakoti Pīṭha. Dr. Raghavan has also translated and adapted a few ~~large number~~ of poems of other languages into Sanskrit. Some ~~three~~ of these have already been published in the Samskrita Pratibha mentioned above. ~~They are all well known pieces such as~~ For translation or adaptation Dr. Raghavan has picked up such well known pieces as Keats' 'La Belle Dame Sans Merci', Gray's 'Ode to Spring' and Horace Rossetti's 'Posterior Adios'. In his translation Dr. Raghavan has been very ~~faithful~~ faithful to the original, yet very true to the genius of Sanskrit diction. While reading "Nirdaya devi" the Sanskrit translation of Keats' 'La Belle Dame Sans Merci' one does not have the feeling that one is reading a translation; it appears as if it is an original composition. By way of illustration we may reproduce the following verses together with their English originals.

[illegible]
[illegible]
[illegible]
[illegible] ॥

Nirdaya devi verse 4, Samskrita Pratibha, New Delhi, Vol. V No. 1, 1965 p. 72

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Among his poems there is one long poem, Mahākāvya, on the life and Kritis of Muttuswami Dikshitar one of the Trinity of Carnatic music apart from seven shorter poems — all published in the various issues of the Samskrita Pratibha, the half-yearly Sanskrit periodical of the Sahitya Akademi of which he is the Editor. It is the long poem, the Mahākāvya, that has earned for him the insignia of Kavikokila from His Holiness Jagadguru Shankaracharya of Kamakoti Pitha. Dr. Raghavan has also ~~translated~~ [adapted] ~~a fairly large number~~ [a few] of poems of other languages into Sanskrit. Some ~~three of these~~ have already been published in the Samskrita Pratibha mentioned above. ~~[illegible] pieces such as~~ For translation or ~~adaptation~~ Dr. Raghavan has picked up such well known pieces as Keats' 'La Belle Dame Sans Merci', Gray's 'Ode to Spring' and Horace Rossetti's 'Posterior Adios'. In his translation Dr. Raghavan has been very ~~faithful~~ [faithful] ~~to the original~~, yet very true to the genius of Sanskrit [diction] which readily gives the 'Nirdayā devi' the Sanskrit translation of Keats' 'La Belle Dame Sans Merci' and does not have the feeling that one is reading a translation; it appears as if it is an original composition. By way of illustration ~~let~~ [I] may reproduce the following verses together with the English originals:

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Sanskrit Pratibha, New Delhi, Vol. V No. 1, 1965 [illegible]

I met a Lady in the Meads,
Full beautiful — a fairy's child,
Her hair was long, her foot was light,
And her eyes were wild.

वने दृष्टा दुहिता वै मे
गौरी [illegible] [illegible]।
[illegible] स्फुटमवदत
[illegible] [illegible] ॥

She found me roots of relish sweet,
And honey wild and manna dew,
And sure in language strange she said,
"I love thee true"!

In the Madhugītā an adaptation of T. Gray's 'Ode on the Spring' he allows his Muse to soar high — and the result is obvious. His adaptation really turns out to be an improvement on the original. The bony skeleton of the old poet puts on flesh at the hands of our author and is clothed in an expression rather sweet and charming. Compare the following cold bare lines in English:

Beside some water's rushy brink
With me the Muse shall sit and think
(At ease reclined in rustic state)

with the our author's more luxuriant four lines in Sanskrit:

कासारतीरस्फुरिते [illegible] —
कुञ्जायिते [illegible] ।
[illegible] स्मेरं शयानः
[illegible] मन्द [illegible] ॥

Proof of Dr. Raghavan's keenness of the eye is ~~furnished by his gazing in front~~ use of Vasanta-tilaka metre fixed appropriately for the poem ~~which~~ deals with Vasanta (the Ode on the Spring). That is Aucitya par excellence.

The earliest of Dr. Raghavan's poems is 'Tolstoy Harillagudas' ca. The inspiration for this was provided by the legend of the Green Stick (Harillaguda) noticed by Dr. Raghavan ~~when he went to see~~ near Tolstoy's tomb in Esnaiapolya in Republic of U.S.S.R. when he went to see it in 1958. He was so inspired by the sight that he composed the verses there and then. The legend of the Green Stick is:

PUBLICATIONS OF DR.V. RAGHAVAN
Professor of Sanskrit, Madras University, Madras
No.7, Srikrishnapuram St., Royapettah, Madras-14.

----

1. The New Catalogus Catalogorum, Pt.I. 1949. Revised Edn. 1968. University of Madras, Madras-5.

   (A complete Register of Sanskrit and allied works and Authors with lists of their manuscripts in India and abroad and edns.)

2,3,4. -do- Vol. II 1966; Vol.III, 1967; Vol.IV, 1968.

5. The Indian Heritage: An Anthology of Sanskrit literature in Translations - sponsored by Unesco 1957. Indian Institute of World Culture, Bangalore - Now on its 3rd edition.

6. Bhoja's Srngara Prakasa, Parts I & II, 1940, 1943. Complete Revised publication 1963 (1000 pages).

7. The Number of Rasas. 1940. Adyar Library, Madras, 2nd Edn. 1967.

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Language and Literature - Mauryan Period, ...

-do- New History of the Indian People, Vol.II, New Delhi

Literary Criticism, Drama, Dance, Music - Encyclopaedia, American

Sanskrit Literature, Music, Dance: Revised Indian Gazetteer, New Delhi.

Indian Poetry, Dictionary of Poetry and Poetics, New York.

Cultural Heritage of India, R.K. Mission, Institute of Culture, Calcutta.

Numerous articles in the Tamil Encyclopaedia, Madras.

I met a Lady in the Meads,
Full beautiful — a fairy's child,
Her hair was long, her foot was light,
And her eyes were wild.

कन्दं स्वादु च दत्वा मे
गिरिमधु फलानि मन्थरस्पर्शनीयानि।
[illegible] स्फुटमवदत
[illegible] ॥

She found me roots of relish sweet,
And honey wild and manna dew,
And sure in language strange she said,
"I love thee true".

In his ~~Ke~~ Madhugunjita, an adaptation of T. Gray's 'Ode on the Spring' he allows his Muse to soar high and the result is obvious. His adaptation really turns out to be an improvement on the original. The bony skeleton of the old poet puts on flesh at the hands of our author and is clothed in an expression at once sweet and charming. Compare the following cold terse lines in English:

Beside some water's rushy brink
With me the Muse shall sit and think
(At ease reclined in rustic state)

with the our author's more luxuriant four lines in Sanskrit:

कासारतीरभुवि पश्य [illegible]
कुञ्जोदितां [illegible] ।
[illegible] सुरसं [illegible]
[illegible] मन [illegible] ॥

A proof of Dr. Raghavan's keenness of the edge is ~~the~~ ~~furnished by his giving in~~ ~~favour~~ use of Vasanta-tilaka metre for his adaptation ~~of~~ for the original poem ~~which~~ deals with Vasanta (the Spring) ('Ode on the Spring'). That is Aucitya par excellence.

The earliest of Dr. Raghavan's poems is 'Tolstoy Harillagudas'ca'. The inspiration for this was provided by the legend of the Green Stick (Harillaguda) noticed by Dr. Raghavan ~~when he went to see~~ near Tolstoy's tomb in Esnapoly in Republic of U.S.S.R. when he went to see it in 1958. He was so inspired by the sight that he composed the verses there and then. The legend of the Green Stick is:

PUBLICATIONS OF DR.V. RAGHAVAN
Professor of Sanskrit, Madras University, Madras
No.7, Srikrishnapuram St., Royapettah, Madras-14.

----

1. The New Catalogus Catalogorum, Pt.I. 1949. Revised Edn. 1968. University of Madras, Madras-5.

   (A complete Register of Sanskrit and allied works and Authors with lists of their manuscripts in India and abroad and edns.)

2,3,4. -do- Vol. II 1966; Vol.III,1967; Vol.IV, 1968.

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कन्दं स्वादु च दत्वा मे
गिरिमधु फलानि च स्वरसपानां इत्वा।
वि[illegible]गिरा स्फुटमवदत्
'त्वं त्वं रतं [illegible] ऽस्मि' इति ॥

She found me roots of relish sweet,
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In his ~~M~~ Madanugīti an adaptation of T. Gray's 'Ode on the Spring' he allows his Muse to soar high — and the result is obvious. His adaptation really turns out to be an improvement on the original. The bony skeleton of the old poet puts on flesh at the hands of our author and is clothed in an expression at once sweet and charming. Compare the following cold three lines in English:

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With me the Muse shall sit and think
(At ease reclined in rustic state)

with the our author's more luxuriant four lines in Sanskrit:

कासारतीरस्फुरित च [illegible] विशारदैस
कूलार्पितआतितगावो [illegible] तच्छासपालयाम् ।
विन्यो [illegible] रसेन स्फुरं इत्यानं
एषो ऽत्र दीर्घ [illegible] मन [illegible] यामि ॥

A proof of Dr. Raghavan's keenness of knowledge is ~~the~~ ~~furnished by his giving in fact~~ use of Vasanta-tilaka metre for his adaptation of the original poem ~~which~~ (Ode on the Spring) dealt with Vasanta (the Spring). That is Aucitya par excellence.

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42. The Great Integrators: Saint Singers of India. Patel Memorial Lectures; Publications Division, Govt. of India, New Delhi, 1966
43. Has Contributed Chapters or Sections to the Following Volumes:

Sanskrit Literature and Literary Criticism - Encyclopaedia of Literature, New York, 1946.

Language and Literature - Mauryan Period, New Delhi.

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Cultural Heritage of India, R.K. Mission, Institute of Culture, Calcutta.

Numerous articles in the Tamil Encyclopaedia, Madras.

44. Has edited:

37 Volumes of the Journals of the Music Academy, Madras.

20 Volumes of the Journal of Oriental Research, Madras.

And the Publications of the Sanskrit Department of the Madras University, The Kuppuswami Sastri Research Institute, the Music Academy, Madras and the Samskrita Ranga, Madras.

Editor of the Samskrita Pratibha, National Academy of Letters, New Delhi.

45. Several Sanskrit hymns with English and Translations and Introductions.

46. Composer in Sanskrit of several poems and plays, short and long: Prekshanakatrayi, Kamasuddhi, Rasalila, Vimukti, Muttuswami Dikshita Caritra Mahakavya, Anarkali etc.

47. Writer in Tamil of Several short stories, Skits, Playlets and essays; and also author of a book on Bharata Natya (Jointly), a volume of stories from Kathasarit Sagara and one volume of original short stories (Varalakshmi vratam and other stories).

48. Author of about 700 papers in various Learned Periodicals.

ooo000ooo

महाराष्ट्र-मध्यप्रदेश-मद्रास-आन्ध्र-शासन-पुरस्कृतं साप्ताहिकं

पञ्जीयत-क्रमाकः एन् १००४
दूरध्वनि-क्रमाकः २२३५७



अद्यतनं सुभाषितम्

अबद्धं पठित्वा कुचोद्यं करोति

प्रलोक्य प्रकृष्य स्वपक्षे विपक्षान्
प्रहृष्टस्त्विदानीं तथानुष्ठितेषु ।
विपक्षेषु रुष्टो रुरुत्सत्यमृन् भोः
अबद्धं पठित्वा कुचोद्यं करोति ।

(सप्टेंबर) गोर्वाणीतः

डॉ. के. रा. जोशी, एम. ए., पीएच्. डी., साहित्याचार्यः

प्रा. दि. वि. वराडपांडे, एम्. ए.

वर्षम् २०, अंकः २१-२२] नागपुरम्, शनिवारः, दिनाङ्कः ३-१०-७०, सौर आश्विन ११, शके १८९२ [वार्षिकं मूल्यम् रु. ६

वार्ता-विहारः

माध्यमिक-संस्कृत-शिक्षणम्

शिक्षातज्ज्ञानां सभया सम्मतः प्रस्तावः

पुणे-नगरे डॉ. रा. ना. दाण्डेकरैः (टि. म. विद्यापीठे दि. १२-९-७०) पारितः प्रस्तावः अधो दीयते ।—

महाराष्ट्रराज्ये माध्यमिक-शिक्षणे एकसूत्रतासिद्ध्यै सद्यः कालानुकूलं नवशिक्षा-विधानार्थं च शासनस्य शिक्षाविभागेन वर्ष-द्वयात् प्राक् श्वेतपत्रिका एका प्रकाशिता । तद्विषये जनतायाः शिक्षणसंस्थानां, तज्ज्ञानां च अभि-प्रायाः सर्वत्र परिसंवाद-परिषत्-वृत्तपत्र-चर्चाद्वारा प्रकटीभूताः । तदनु ऐषमः वर्षारम्भे शासनस्य एतद्विषयकं नीतिधोरणं प्रसिद्धि-गतम् । तदनुसारं निकट-भविष्यति कार्यान्वयं कर्तुं योजनाम निश्चेतुं प्रयत्नाः प्रचलन्ति ।

अनया योजनया माध्यमिक-शिक्षणात् सस्कृतस्य स्थानं सर्वथा नष्टं भविष्यति । तत् च सर्वांगीण-शिक्षणदृष्ट्या हानिकरं मन्यामहे । संस्कृतस्य अध्ययनं महत्त्वशीलम् इति सर्वमान्यम् एव । सा हि भारतस्य सांस्कृतिकी भाषा । भारतस्य राज्यघटनायाम् अपि तस्याः मान्यता निर्दिष्टा । महा-राष्ट्रस्य कृते संस्कृतस्य अध्ययनं मराठी भाषायाः अध्ययने अतीव उपकारकं मन्यामहे । तदर्थं महा-राष्ट्रगतेषु माध्यमिकविद्यालयेषु संस्कृताध्यापनस्य -- वैकल्पिकी भवतु-सुविधा अत्यावश्यकी । इति मनसिकृत्य तत्रस्थं भाषाध्ययनम् अधोदत्त-पद्धत्या योजयितुं सूच-यामः—

‘ किं तन्नवीकृतिरहस्यरसायनं ते ’*

डॉक्टर वे. राघवः

आकन्यमातुहिनशैलमगच्छमम्ब
पश्यन् प्रविस्तृतिमिमां निबिडाद्भुतां ते ।
धन्यामि भारतधरित्रि! जनित्रि! यत् त्व-
दङ्के ललन्ति पृथुले बत वत्सकोटयः ॥१॥

उच्चावचं शिशुतया मुहुरम्ब वत्सा
एते मिथः कलहरोदनपीडनाद्यैः ।
†छिन्दन्ति मूर्तिमपि ते व्रणयन्ति चित्तं
क्षान्तिस्तवाङ्ग कियती ? परिपासि सर्वान् ॥२॥

कालाब्धि-बुद्बुदसदृक्षपुराण तत्त-
द्देशप्रजाचरितशीलनशालिविज्ञाः ।
त्वां वीक्ष्य वीक्ष्य विरमन्ति न विस्मयात् ते
किं तन्नवीकृतिरहस्यरसायनं ते ॥३॥

का ते प्रभा भगवतीह मुखारविन्दे
कालप्रताप-परिपक्त्रिम-दीप्तलक्ष्मीः ।
यस्यामुदारगहनं स्मितमेतदन्त-
रध्यात्मचित्सुखवहिर्लसितं तवाम्ब ॥४॥

* नचिरात् आकन्याकुमारि आ च सिम्लाशैलं यात्रां कृतवता मया भगवतीं भारतीं भूमिं तस्याश्चरितं चानुध्यायता तस्या दुरूहामजरामरतामधिकृत्य रचिता इमे श्लोकाः ।

† अखण्डस्य भारतस्य पाक-भारतत्वेन द्विधाखण्डः ।

१. मराठी (मातृभाषा वा) (उच्चा) २. आंग्ली (उच्चा) ३. हिंदी (मराठी अवरा) अथवा संस्कृतम् । अनया योजनया इच्छुकः छात्रः संस्कृतं ग्रहीतुं (अवरा) स्वतंत्रः तिष्ठेत् । सर्वेषु च विद्या-लयेषु संस्कृतं शिक्षकः आवश्यकः स्यात् प्रस्तावस्य अस्य कार्यान्व-यार्थं डॉ. दाण्डेकराणाम् अध्य-क्षत्वे समितिः एका नियुक्ता अस्ति ।

देशभक्तयोः स्मरणम्

सप्ताहे अस्मिन् आक्टोबर-मासस्य द्वितीये दिनाङ्के महात्मनः गान्धेः तथा च श्री. लालबहादुर शास्त्रिणः जन्मदिवसः आपतति । आधुनिक-भारतस्य राजनीतौ द्वयोः अपि देशभक्तयोः योगदानम् अविस्मरणीयम् एव । तयोः पावनं स्मरणं संस्कृत-भवितव्यस्य पवित्रं कर्तव्यम् । यतः भारतस्य सांस्कृतिकम् ऐक्यम् एकात्मता च तया एव रक्षितं तिष्ठति इति द्वयोः अपि देशभक्तयोः सम्मतम् ।

अरबानां नेता नासेरः मृतः

महान्तं विषादं दुःखं च अनुभ-वन्ति जागतिकराज-कारण-निरताः जनाः अकालिकेन निधनेन अरबनेतुः सेनापति-नासेरस्य । स हि आंग्लानां यूरोपीयाणां च सार्वभौमाक्रमणस्य बलवान् प्रभावी च निरोद्धा भारतीयानाम् अनन्तरः । मुस्लिमः अपि राज-कारणे स्वतंत्रः निर्भयः अयं नेता सुवेझ-कुल्यागते संघर्षे अविचाल्यः अतिष्ठत् । पॅलेस्टाइन-विषये च आमरणं सुस्थिरः । अरबरा-ष्ट्राणां नेतृत्वे स लु अद्वितीयः एव । भावनाञ्जलिः अर्प्यते तस्मै ।

निर्लज्जं प्रभुत्वप्रदर्शनम्

उत्तरप्रदेशे महामंत्रिणः श्री. चरणसिंहात् त्यागपत्रम् निष्कृष्य राष्ट्रपतेः शासनम् उद्घोषयता राज्यपालेन लोकतन्त्रे संविधान-विरोधि लज्जास्पदं प्रभुत्वप्रदर्शनं कृतम् इति वृद्धनेता राजगोपाला-चार्यः प्रतिपादितवान् ।

संस्कृतं संस्कृतेर्मूलम् ।

संस्कृत-भवितव्यम्

सवत् २०२६ आश्विन शुक्ल ३

तावदेव प्रतिष्ठा स्याद् भारतस्य महीतले ।
ज्ञानामृतमयी यावत् सेव्यते सुरभारती ॥

माध्यमिक-विद्यालयेषु संस्कृत-विषयः

महाराष्ट्र-शासनेन बहुतराणि उचितानि कार्याणि शिक्षण-क्षेत्रे महाराष्ट्रे कृतानि । तदर्थं महाराष्ट्रस्य शिक्षा-मन्त्री कार्यचतुरः देशहितदर्शी श्री. मधुकरराव चौधरी-महाशयः शिक्षणे आस्थाशीलानां सर्वेषाम् आदरपात्रं वर्तते । अपि च स्वशिक्षामन्त्रिणा कृतां योजनां पुरस्कर्तुं बद्धपरिकरं महाराष्ट्रशासनं मुख्यमन्त्रिणा श्रीवसन्तराव-नाईक-महाशयेन अनुगृहीतं, वित्तमन्त्र्यादिभिश्च समर्थितं नितरां धन्यवादार्हम् । महाराष्ट्रशासनेन पुरा किल शिक्षणश्वेतपत्रिकां प्रकाश्य नूतनाः एव आशाङ्कुराः जनमनस्सु निर्मिता आसन् । तत्र संस्कृत-भाषायाः राष्ट्रजीवने स्थानम् अभिलक्ष्य संस्कृत-प्रोत्साहनं क्रियेत इति आश्वासनं लब्धपदम् आसीत् । तदर्थं विविधैः जनैः स्वयोजनाः श्वेतपत्रिकाविषये शासनाय समर्पिताः ।

अनुचिता त्रिभाषा शिक्षणनीतिः

परं तदनन्तरं मन्त्रिमण्डलेन या भाषाविषये शिक्षानीतिः औरङ्गाबादनगरे उद्घोषिता, तदनु सर्वत्र महाराष्ट्रे समानः पाठ्यक्रमः अस्तु इति पूर्वमाध्यमिक-विद्यालयेषु पाठनीये पाठ्यक्रमे संस्कृत-विलोपः कृतः । तेन नाना भयशङ्काः जनमनसि उत्पन्नाः सन्ति । पुरा खलु विदर्भेषु मिश्रसंस्कृतरूपेण संस्कृतं पूर्वमाध्यमिक-विद्यालयेषु अपि अध्याप्यते स्म । यत्र यत्र प्रयोगः अयं प्रारब्धः तत्र तत्र विद्यार्थिनः वाक्संस्कारं, भाषाशुद्धिं, कंचित् जीवनसंस्कारं च अपठित-संस्कृतानां विद्यार्थिनां तुलनया समधिकम् अधिगच्छन्तीति बहुभिः मुख्याध्यापकैः अयं प्रयोगः समर्थितः । परं सर्वत्र समानः पाठक्रमः इति पश्चिम-महाराष्ट्रवर्तिनं पाठक्रमम् अनुसृत्य शासनेन विदर्भेषु स्थिता इयं संस्कृत-व्यवस्था दूरीकृता । अपि च पश्चिम-महाराष्ट्रे उत्तर माध्यमिक-विभागे स्थितां संस्कृत-व्यवस्थां नवीने पाठक्रमे दूरीकृत्य विदर्भपाठ्यक्रम-सदृशी योजना प्रचार्यते इति उभयतः पाशा रज्जुः संस्कृत-कण्ठे निबद्धा । उत्तर माध्यमिक-विभागे मातृभाषा-संवलितः कश्चित् संस्कृताध्ययन-क्रमः विदर्भेषु आसीत् परं सोऽपि इतः परं नश्येत् इति संस्कृत-जीवितं माध्यमिकविद्यालयेषु सर्वथा संशयितं संपन्नम् ।

साहित्य-परिचयः

श्रीनरसिंह-विजयचम्पूः

विद्वद्वर्य-श्रीनरसिंह-शास्त्रि-विरचितां श्रीनरसिंह-विजयचम्पूं पुरस्कुर्वन्तः वयं किमपि प्रसीदामः । प्रायः संस्कृतसाहित्ये चम्पूवाङ्मयम् अधुना दुर्लभदर्शनम् । सुललितपद्येन सह रुचिरं गद्यविलसितं यत्र शोभते तादृशं चम्पूवाङ्मयं संस्कृत-साहित्यस्य विशेषः । अस्मिन् ग्रन्थे अनुबन्धरूपेण श्रीकैलासनाथस्तुतिः,--महेशावलम्बाष्टकम्, देवीस्तुतिः, श्रीकैलासनाथसमर्पणम्, श्रीमीनाक्षीसुन्दरेश्वरस्तुतिः, आत्मगीता, इति लघूनि षट्स्तोत्राणि भक्तजनानन्दकारीणि तिष्ठन्ति ।

श्रीनरसिंहविजयचम्प्वाः पूर्वोत्तर-काण्डरूपेण द्वौ भागौ स्तः । पूर्वकाण्डे हिरण्यकशिपोः उत्पत्ति निरूप्य ब्रह्मदेवतः वरप्राप्तिपर्यन्तः कथाभागः । उत्तरकाण्डे च प्रह्लादस्य जन्म, विद्याभ्यासः, विष्णुभक्तिः, हिरण्यकशिपुद्वारा तस्य वधोद्यमः, श्रीनरसिंहप्रादुर्भावः, हिरण्यकशिपुवधः इत्यादयः कथा-विषयाः सुनिरूपिताः । विशेषतः उत्तरकाण्डं रमणीयतरं प्रतीमः । कानिचित् उदाहरणानि गद्यपद्ययोः उदाहरामः । पदलालित्यम् अत्र कमनीयं भासते ।

(शेषः तृतीयपृष्ठे)

संस्कृते अनवधानं दुर्दशाकारणम्

इयं परिस्थितिः विषमा वर्तते । अनेन सुबुद्धिषु जनेषु क्षोभः । अतः मुम्बापुर्यां नागपुरे च प्रतिनिधिरूपेण संमान्यानि शिष्टमण्डलानि मुख्यमन्त्रिणं शिक्षामन्त्रिणं च दृष्टवन्ति । उभावपि संस्कृते शासनस्य अनवधानं राष्ट्रहिते बाधकं स्याद् इति स्वीकृतवन्तौ । स्वयं शिक्षामन्त्री तु अद्य **संस्कृते अनवधानम् अग्रे एक-सहस्रवर्ष-पर्यन्तं देशे दुर्दशायै कल्पेत** इति घोषितवान् इति वृत्तपत्रेषु प्रसिद्धम् ।

डॉ. मिराशीमहाशयानां योजना स्वीकार्या

एवंगते महाराष्ट्र-मन्त्रिमण्डलं पुनर्विचारं स्वनीतेः कृत्वा विधानसभायाः अग्रिमे अधिवेशने पारयितुम् अभिलषिते शिक्षण-विधेयके समुचितं सुधारं कुर्याद् इत्याशास्महे । यावत् त्रिभाषाशिक्षणसूत्रे संस्कृतभाषायाः विकल्परूपेण व्यवस्था न स्यात् तावत् काऽपि व्यवस्था सुव्यवस्था न भवेत् । **यस्याः कस्याः अपि भाषायाः विकल्पे संस्कृत-ग्रहणस्य विकल्पः अनुमन्तव्यः** इति मतं वयं पुरस्कुर्मः न वयं संस्कृतम् अनिवार्यं तिष्ठतु इति पक्षं समुपस्थापयामः । परं संस्कृतं पठितुकामाः विद्यार्थिनः कुतोऽपि न निरोद्धव्याः इति बलवत् समर्थयामहे । अस्मिन् विषये म. म. डॉ. वा. वि. मिराशीमहाशयैः हिन्दी-भाषा-विकल्पे संस्कृतानुमतेः योजना सुचारुरूपेण युक्तियुक्तं निरूपिता शासनाय च निवेदिता सा शासनमतेनापि स्वीकारार्हा भवेत् इत्याशास्महे ।

उपमा तुलना च--एकं परिशीलनम्

स्वर्गीयाः श्री व्रजनाथ झा महोदयाः

"स्फुटोपमं भूतिसितेन शम्भुना इत्यत्र तुल्यार्थकस्य[1] उपमा-शब्दस्य सत्त्वात् तृतीया सञ्जाता" इत्युक्त्वा उपाध्यायैः श्रान्तिसूचकमुच्छ्वसितम्। मयोक्तम्—'गुरुवर्य, तृतीया–चतुर्थ्यौ कथं दूरे आस्ताम्। बोधनीयं प्रथममिदं यद् उपमा–तुलनयोर्मध्ये कश्चिद्भेदोऽस्ति न वा?' गुरुपादैरुक्तम्--'उभावपि तुल्यार्थकौ।[2] शास्त्रेषु तुला उपमा चेति एकमेवार्थं प्रकटयतः।'

किन्तु उत्तरेणानेन मे शङ्का न समुचितं समाहिता। ततो मयाऽस्मिन् विषये गवेषणमकारि। गवेषणादधिगतस्य निष्कर्षस्य उभयोरर्थयोः पार्थक्यस्य च प्रदर्शनात् पूर्वं तयोः पृथक् पृथक् विवेचनं प्रस्तूयते।

'उपमा'[3]-शब्दस्य अर्थाः किल समरूपता, समता, साम्यम् सादृश्यञ्च। इयं भिन्नयोः पदार्थयोः समरूपता। अमरकोषे[4] हि इमाम् 'उपमानम्' इत्युक्त्वा विरतः। उपमायां हि तुलनायाः परिमाणमपि[5] कथ्यते। साहित्यशास्त्रे शब्दस्यास्य अतितरां समादरो विलोक्यते। तत्र उपमा शैलूषी[6] समाख्याता, या हि भूमिकाभेदेन सहृदयान् मोहयति। दृश्यकाव्ये यथा सर्वरङ्गेषु शैलूषस्य योगदानं तथैव उपमाऽपि सर्वेष्वलङ्कारेषु केनचन रूपेण विराजते। इत्थमियम् अलङ्कारविशेषरूपाऽपि अलङ्काराणां प्राणप्रदा बभूव। शब्दार्थौ अनुप्राणितौ कृत्वाऽनया प्रमाणितं यदहं साहित्यस्य असाधारणीसुषमा समुल्लेख्या विशेषता च।

अत एव सर्वैरालङ्कारिकैः अलङ्कारसदसि उपमायै सर्वप्रथमं पदं समर्पितम्। पाणिनीयस्य अधिकारसूत्रस्येव इयमपि सर्वानेव अलङ्कारान् व्याप्नोति। उपमेति एतादृक् समर्थतरः शब्दो यो हि श्रोतुम्, अर्थमनुभवितुम् उपमानोपमेययोर्वैशिष्ट्यञ्च प्रकटयितुं सर्वथा प्रभवति। यत्रेयं गजगामिनी याति, तत्र सर्वत्र प्रमोद एव प्रमोदः। तथापि एकेनैव गतिविभ्रमेण नेयं सर्वेष्वेव वाक्यार्थेषु गच्छति। कुत्रचन पूर्णरूपेण, स्फुटा कुत्रचन वा आत्मानं समाच्छाद्यापि। कुत्रचन प्रतीकरूपेण चेदपरत्र दृष्टिविभ्रमेणैव। अस्याः समेषामेषां विलसितानां विवेचनमकारि पण्डितराजेन जगन्नाथेन मार्मिकया समुद्भावनया। पण्डितराजेन[7] उपमायाश्चर्चा तादृश्या तत्परतया कृता, यथा प्रायः पूर्ववर्तिनां सर्वेषामाचार्याणां सर्वेऽपि कथनीया विषया गतार्थाः। आलङ्कारिकाणामिव कविभिरपि अतितरां मनोरमेण प्रकारेण काव्येषु अवतारितेयम्, येन तत्काव्यस्य शोभा स्वत एवावर्धत। उपमा किल तादृश शोभनः शब्दो यो हि कविभिस्तत्र तत्र काव्ये प्रयुक्तः[8] स्वयमेव रमणीयतां मूर्तिमतीं पुरः स्थापयति। एतेन स्फुटमिदं यदयम् उपमा–शब्दः[9] काव्येषु आलङ्कारिक- चमत्कृतिकरणादन्यत् स्वाकारेणापि काव्यस्य शाब्दिकमार्थिकञ्च विच्छित्तिविशेषं संवर्धयति।

[क्रमशः]

१. शिशुपालवधम् १.।

२. 'तुल्यार्थैरतुलोपमाभ्याम्...' पा. २. ३. ७२।

३. येनोपमीयते या चोपमितिः सा उप+मा=उपमा। आंग्लभाषायामियं Resemblance, equality, Similarity कथ्यते।

४. उपमा उपमानं स्यात्।—अमरकोषः।

५. बुबुधे न बुधोपमः।

६. उपमैषा शैलूषी सम्प्राप्ता चित्रभूमिकाभेदान्।
रञ्जयति काव्यरङ्गे नृत्यन्ती तद्विदां चेतः॥

७. सादृश्यं सुन्दरं वाक्यार्थोपस्कारकम् उपमालङ्कृतिः।—(रसगङ्गाधरः)। उपमा यत्र सादृश्यलक्ष्मीरुल्लसति द्वयोः।—(चन्द्रालोकः)। साधर्म्यमुपमा भेदे।—(काव्यप्रकाशः)।

८. यथा दीपो निवातस्थो नेङ्गते सोपमा स्मृता।—(गीता)
स्फुटोपमं भूतिसितेन शम्भुना।—(शिशुपालवधम्)
सर्वोपमाद्रव्यसमुच्चयेन।—(कुमारसम्भवम् १. ५०)

९. यद्यपि 'उपमा'–शब्दयोगात् निदर्शनादयोऽन्ये अलङ्काराः भवन्ति, नोपमालङ्कारः; तथापि यत्र तच्छब्दप्रयोगस्तत्र काव्यसुषमा वर्धत एव।

(द्वितीयपृष्ठतः)

शरणं भगवच्चरणं स्मरणं तस्य प्रभावतस्तरणम्।
जननं न याहि मरणं तरणं भज बाल भो रमारमणम्॥ (पृ.७७)

कुपितहिरण्यं वर्णयम् ग्रन्थकृद् वदति—

'तदनन्तरं दण्डाहत इव कुण्डलिराजः, प्राज्याज्याहुत इव ज्वलनः, केसरिसन्दर्शनजातरोष इव द्विरदवरः, तद्वाग्घृतसमिद्धकोपानलः असुरभूपालः हुङ्कारेण तं निर्भर्त्स्य, "हतबुद्धितया वरीयान् विष्णुः इति मन्यसे. रे कुलदूषण, सदाधृतारौ कुतः पराक्रमः, नित्यम् अत्यक्तगदे क्व शक्तिः इति (पृ. १०७)

उपदेशवचनं हिरण्यहृदये न प्रविवेश इति वर्णने इयम् उपमानमाला लक्षणीया तिष्ठति। 'तस्य मदमत्तस्य दैत्यराजस्य तमोनिलये अन्तर्हृदये औषधमिव मुमर्षोः, चूतपल्लवमिव दाशेरकस्य, गुण इव मूर्खस्य, ज्ञानमिव, कर्मैकशरणस्य, अज्ञानमिव ब्रह्मनिष्ठस्य, वितरणमिव कृपणस्य, भूगतोदकमिव चातकस्य न प्रविवेश।' (पृ. १२५) श्रीनरसिंहमूर्तेः महिमा अत्र श्रीमद्भागवत–विष्णुपुराणादिकम् अनुसृत्य वर्णितः तिष्ठति। शब्दश्लेष–विरोधाभास–शब्दार्थालंकारैः मनोहरः अयं ग्रन्थः स्वयं चम्पूकारेण स्वव्याख्यया ग्रन्थहृदयप्रकाशनाय अलंकृतः। ग्रन्थकर्तुः पौत्रेण आयुर्वेदाचार्येण श्रीनटराजशास्त्रिणा अत्र लघुटिप्पणी विषमस्थलबोधनाय प्रणीता ग्रन्थे शोभते। श्रीकाञ्चीकामकोटि–पीठाधिपैः श्रीजगद्गुरु–श्रीमच्चन्द्रशेखर–सरस्वतीचरणैः कृतेन मङ्गलपुरस्कारेण पण्डितराजैः वि. सुब्रह्मण्यशास्त्रिभिः विरचितया च भूमिकया ग्रन्थपावित्र्य–महनीयत्वे वृद्धिं गते।

आयुर्वेदाचार्येण श्रीनटराज–शास्त्रिवरेण लिखितः उपोद्घातः सविस्तरः श्रीनरसिंह–शास्त्रिचरितं निवेदयति। अपि च नरसिंहचम्प्वाः दर्शनतः आरभ्य तेषां मनसि स्थितः प्रकाशनाभिलाषः तैः कथं बहुधनव्ययं कृत्वा साधितः इत्यपि निरूपितम्। पितामहकृपया दायक्रमेण प्राप्तस्य धनांशस्य श्रीनटराजशास्त्रिवरेण कृतः अयं विनियोगः अभिनन्दनार्हः। तेन एकसहस्रप्रतिप्रमितः अयं ग्रन्थः विना मूल्यं संस्कृतवाणीं पठद्भ्यः विद्यार्थिभ्यः केवलम् एकप्रतिप्रेषणव्ययार्थं रु. १–२५ मित धनेन प्रेषयितुं प्रकाशकस्य संकल्पः शोभनः तिष्ठति।

(शेषः चतुर्थपृष्ठे)

प्रज्ञायाः प्रभावः

बाल मुनिश्री भानु चन्द्रविजयः [आयुः १६]

आसीत् एकः। सः विद्वत्सु श्रेष्ठः। तस्य नाम मदनमोहनः। धनं अपि तस्य समीपं बहु आसीत्। किन्तु पूर्वजन्मनः पापस्य उदयेन सः दरिद्रताम् आप्नोत्। लक्ष्मीप्रापणाय बहून् विचारान् अकरोत्। प्रचुरान् उपायान् च अमार्गयत्। परं यदा प्रान्ते कञ्चिदपि उपायं न प्राप्नोत् तदा तस्य भार्या चौर्यं कर्तुं अशिक्षयत्। सा कथयाञ्चकार यदुत गृहे अन्नस्य कणोऽपि न विद्यते...डिम्भाः च क्षुधार्ताः सन्तो भृशं रुदन्तीति।

मदनमोहनपण्डितो व्यचारयत् यदितः चौर्यकरणं महत्पापम्। इतश्च न अन्यः कश्चिदुपायश्चित्तपथे समारोहति। अतः कुटुम्बपालनाय मया अनन्यगत्या चौर्यम् एव कार्यमिति। विचारमात्रेण तस्य चकम्प हृदयम्। पस्पन्दिरे गात्राणि। पापकरणेन अतीव शुशोच स्वान्तम्।

निशा सञ्जाता। मदनमोहनश्चौर्यं कर्तुं निरकामत् प्रथमं कस्यचिन्निर्धनस्य गृहं ययौ। तत्र दम्पत्योः संवादम् अश्रौषीत्। यथा "गृहे भाण्डानि युद्धं कुर्वन्ति यदि किञ्चिदपि नानेष्यते तर्हि विषभोजनं करिष्यामः" इति।

एतं वार्तालापं पण्डितोऽशृणोत्। तस्य च दयार्द्रं हृदयम् अरोदीत्। सः अचिन्तयत् यद् यस्य गृहे श्वः भोजनाय अन्नं नास्ति तस्य गृहे चोरणात्को लाभः? न हि किञ्चिल्लब्धुं पारयिष्यामि, एतेषाञ्च महदापदः अहं निदानं भविष्यामीति विचिन्त्य स्तेयार्थं पुरः ससार।

अग्रे एकः विशालः प्रासादः दृष्टः। दृष्ट्वा च तं प्रासादं पण्डितः अचिन्तयत् यदुतैषः धनपतेः प्रासादः दृश्यते। यदत्र स्तेयं करिष्यामि तर्हि मम इष्टधनं प्राप्तं भविष्यतीति। तस्य प्रासादस्य तृतीयमालके शान्तिप्रसादो नाम श्रेष्ठी विठ्ठलकं अवष्टभ्य तल्प उपविष्टः सन्द्रविणं गणयन् आस्ते। तदा रात्रौ द्विवादनसमयः आसीत्। समीपमेव दीपकः आसीत्। तारस्वरेण किञ्चिदब्रवीत् यदुताऽद्यापि द्वयोराणकयोः गणनं न मिलति...द्विवादनात् अत्र उपविष्टः अस्मि तथापि तस्य मेलकं न प्राप्यते इति। शान्तिप्रसादस्य श्रेष्ठिनः एतानि वचनानि श्रुत्वा पण्डितः स्तब्धः एव सञ्जातः। मदनमोहनो व्यचारयत् यदुत यस्य एतादृशः भव्यतमः प्रासादः अस्ति सोऽपि रात्र्यर्धपर्यन्तं जागर्त्ति? सुखेन तस्य निद्राऽपि न आयाति? चेत्तर्हि तत्र यद्यहं चोरयिष्यामि तर्हि तस्य शान्तिप्रसादस्य हृदयमेव प्रस्फोटयिष्यति। तदलम् अत्र चौर्यकरणेन।

मदनमोहनपण्डितः अग्रे ययौ। समयः क्रमशः प्रसरति। चलन् सः राजभवनसमीपम् आयात्। "कथं तत्र प्रवेशनीयं? बहवः तत्र रक्षकाः" इति विचार्य पण्डितः चिन्तासागरे निममज्ज।

प्रान्ते चतुर्थमालके यत्र उर्वीपती राजकेतुः सुष्वाप तत्र नालिकया आरुरोह। अभिराजपर्यंकम् अयात्! तत् अधश्च आत्मानम् अच्छादयत्। इदानीं अपि राजकेतुः निद्रां नावाप। अपि च किञ्चित् मन्दं वदति मदनमोहनपंडितः च उत्कर्णीभूय शुश्राव। यथा...

"चेतोहरा युवतयः सुहृदोऽनुकूलाः
सद्बान्धवाः प्रणयगर्भगिरश्च भृत्याः।
वल्गन्ति दन्तिनिवहास्तरलास्तुरंगाः..."

इलापतिराजकेतुः स्वयं एव आसीत् एक कविः। ततः तिस्रः पङ्क्तयः समारचिताः। यासु स्ववैभवम् एव वर्णितम्। श्लोककरणं तस्य क्रीडामात्रम् आसीत्। क्षोणीपतिः स्वरचिताः त्रिपङ्क्तीः लिखित्वा पर्यंके सुष्वाप। पण्डितप्रवरो व्यचारयत् यत् राजकेतुराजा आत्मनः वैभवे निमज्जितः अस्ति। सः कथञ्चिदपि बोद्धव्यः। चौरस्य बोधः कथं परात्मानं स्पृशेत् इति चिन्तयित्वा अचौर्यकरणस्य प्रतिज्ञां अकरोत्। तद् अनन्तरं च भित्तौ चतुर्थीं पङ्क्तिम् एवं लिलेख...

"संमीलने नयनयोर्नहि किञ्चिदस्ति॥"

पण्डितवर्यः मदनमोहनः चतुर्थीं पंक्ति लिखित्वा चौर्यं अकृत्वा एव स्वगृहं आगच्छत्। इतः राजकेतुः प्रातःकाले निद्रां हित्वा श्लोकं पपाठ। चतुर्थीं पङ्क्ति पठित्वा एव तस्य मोहनिद्रा पलायिता। अतीव पुलकितं तस्य हृदयं सञ्जातम्। नगरे पट्टहम् अवादयत् यदुत "यश्चतुर्थीं पङ्क्ति अरचयत्, सः यदि मम समीपं उपस्थितः भविष्यति तर्हि तस्मै बहु धनं दास्यते।"

निर्धनः खलु आसीत् मदनमोहनः। गतः स अनुकाश्यपोपतिम्। निवेदितः रात्रिवृतान्तः। हृष्टः नृपो राजकेतुः। प्रदत्ता तेन पण्डिताय महाऽमात्यपदवी। सन्मानितः एवं मदनमोहनः।

न हि जातुचिदार्यः पापं कर्तुं कर्मठः। प्राप्तसद्बुद्धिबलं पापं कर्तुं प्रस्थितस्य अपि रुन्ध्यादेव। वयं परमात्मानं प्रार्थयेम यदुत नोऽपि सद्बुद्धिं प्रदेहीति।

(तृतीयपृष्ठतः)

वयं विद्यार्थिजनोचितानि पुस्तकानि विद्यार्थिकरगतानि कर्तुं वाञ्छद्भ्यः सर्वेभ्यः सज्जनेभ्यः शृङ्गारादिरहितां समुचितसंस्कारसंपादिकां व्युत्पत्तिहितां चम्पूम् इमां समुपहरामः। श्रीनरसिंहशास्त्रिविरचिता इयं श्रीनरसिंह-विजयचम्पूः श्रीनीलकण्ठदीक्षितविरचिता श्रीनीलकण्ठविजयचम्पूरिव श्रीनरसिंहकृता इति श्रीनरसिंहविजयं वर्णयन्ती इति उभयार्थेन अनुगतार्था इति निवेदयामः। श्रीरङ्गस्थ-वाणीविलास मुद्रणालये कृतं चम्पूमुद्रणं शुद्धं सुन्दरं च तिष्ठति। प्राप्तिस्थानम्--श्री. वा. नटराजशास्त्री, आयुर्वेदाचार्यः आत्रेयाश्रमः २८ तेन्नूर रोड, तिरुचिरापल्ली, दक्षिण भारतम्, पृ. सं २५६ मूल्यम्-रु. पञ्च प्रेषणव्ययः रु. १-२५

के रा. जोशी

संस्कृत-भाषा-प्रचारिणी-सभायाः इदं साप्ताहिकं पत्रं श्री. पां. ना. बनहट्टी, महोदयेन नारायण-मुद्रणालयं नागपुरम् इत्यत्र मुद्रितं, 'संस्कृत-भवितव्यम्' कार्यालयः मोर-हिन्दी-भवनम्, नागपुरम् इत्यत्र प्रा. दि. वि. वराडपांडे-महोदयेन प्रकाशतां च नीतम्।

महाराष्ट्र-मध्यप्रदेश-मद्रास-आन्ध्र-शासन-पुरस्कृतं साप्ताहिकं

पञ्जीयित-क्रमांकः एन् १२०४
दूरध्वनि-क्रमांकः २२३५७

संस्कृत-भवितव्यम्

संस्कृत-भाषा-प्रचारिणी-सभायाः मुखपत्रम्

डॉ. के. रा. जोशी, एम्. ए., पीएच्. डी., साहित्याचार्यः

प्रा. दि. वि. वराडपांडे, एम्. ए.

अद्यतनं सुभाषितम्

आस्तिक्याङ्गारसंभवा स्वगुरुपत्सेवाऽऽलवालोदया
सद्वेदुष्यदला यशःफलयुता संसारमूलाऽमला ।
शौचाचारविचार-सौरभभरैः संवासयन्ती दिशः
सा विद्याव्रततिर्द्विजेन्द्रनिचयैः सेव्यां सदा वर्धताम् ॥

-श्री. मनुदेव भट्टाचार्यस्य (वीजीतः)

वर्षम् २०, अंकः १७-१८] नागपुरम्, शनिवारः, दिनाङ्कः ५-९-७०, सौर भाद्रपद १४, शके १८९२ [वार्षिकं मूल्यम् रू. ६

वार्ता-विहारः

संस्कृतदिवसः
१७ अगस्त १९७०
रक्षाबन्धनं च

अथ कोटानगरे संस्कृतदिवसो-निमित्तं संस्कृतायुर्वेद-विद्यालयस्य प्राङ्गणे अभूतपूर्वः संस्कृत दिवसः संजातः।

प्रातःकाले सप्तवादने पटा-वेष्टितैः सुक्तिभिः विभूषितैः निर्देशिकाभिः सह प्रभात-यात्रा निर्गता ।

मध्याह्ने संस्कृतायुर्वेद-विद्यालयस्य प्राङ्गणे एका सभा संजाता। सभासु विबुधाः विविधजनाः अधिकारिणः सुप्रतिष्ठिताः सुजनाः च समुपस्थिताः आसन् । विद्यालयस्य ३५ छात्र-छात्राणां सुभाषित-श्लोकाः, संस्कृतभाषायां भाषणानि च अभवन् । छात्रासु ३ छात्राः संस्कृतभाषायां स्वागतं गीतेन कृतवत्यः ।

समागतेषु विबुधेषुबहुभि विद्वद्भिः हिन्दी-भाषायाः माध्यमेन संस्कृतदिवसानां कृते स्वविचाराः प्रकटिताः। एषु विद्वज्जनेषु नगर-पालिका-कोटा-नगरस्य उपाध्यक्ष-महोदयानां नाम विशेषरूपेण उल्लेखनीयमासीत् एक्स्टेन्शन् आफीसर श्री. रामकृष्ण शर्मा, श्री. रंजनलाल पाठक, श्री. मॉनसजी श्री. रा. शं. अग्रवाल एम. ए. महोदयानां च भाषणानि छात्राणां कृते अवश्यमेव सुपथनिर्देशकानि भविष्यन्तीति ।

अन्ते श्री. रामगोपाल-आचार्य महोदयाः समुपस्थितेभ्यः विबुधेभ्यः धन्यवादान् दत्त्वा सभायाः समापनम् अकुर्वन्निति ।

शिव-संगीत-विद्यालयस्य वार्षिक-वर्धापन-समारोहः

शिव-संगीत-विद्यालयस्य एकादशः वार्षिक - वर्धापन - दिवसः गते रविवासरे ऑगस्ट-मासस्य षोडशे दिने श्रीमतां ए. के. हेमाडी (ज्येष्ठ भूगर्भशास्त्रज्ञः) महोदयानाम् अध्यक्षत्वे सम्पन्नः। एतस्मिन् अवसरे स्वर्गस्थ पं. दि. वि. पलुस्कर महोदयानाम् एकोनचत्वारिंशद्-वार्षिक-स्मृति-दिन-समारोहः अपि संजातः। हेमाडि-महोदयैः स्वर्गस्थ रघुनाथ बळवंत केळकर-बालगंधर्व महाभागयोः छायाचित्रयोः अनावरणं कृतम् ।

प्रारंभे कु. सुलभा आखवे बालिकया प्रगतिशीलस्य शिवसंगीत-विद्यालयस्य विकासवृत्तांतः कथितः। तदनन्तरं श्री. गोविंदराव महाशयैः शास्त्रीय-संगीत-साधकस्य बालगंधर्वस्य तथा च श्री. प्रभाकर-चाफेकर महाशयैः र. ब. उपाख्य दादा केळकर नाम्ना अतिकुशल-प्रथितस्य संगीतकलायाः शिक्षकस्य परिचयात्मकं भाषणं कृतम् ।

श्री. हेमाडी-महाशयैः अपि समयोचिते स्वकीये भाषणे शिवसंगीत-विद्यालयस्य प्रवर्तकस्य श्री. प्रभाकर-सोहनी महोदयस्य अविरत-उद्यम-गौरवोल्लेखः कृतः।

अस्मिन् दिने तिसृणां संगीतसभानाम् आयोजनं कृतम् आसीत् यासु श्रीमती शांता हेमाडी-श्रीमती कुसुम चाफळे-सर्वश्री कृष्णराव जाधव-प्रभाकर धारे-प्रभाकर पिल्ले-भैय्याजी वडसमुद्रकर प्रभृतीनां कुशलकलाकाराणां समावेशः आसीत् ।

अन्ते शिवसंगीत विद्यालयस्य अध्यक्षैः श्रीमद्भिः काटेमहोदयैः आभारप्रदर्शनं कृतम् ।

निवेदकः—श्यामकान्त कुळकर्णी

संस्कृत-वाग्विलास-मण्डलम्
१ संस्कृत-दिवस-समारोहः

संस्कृत-दिवस-समारोहः ऐषमः पण्डितवर-श्री. नारायण शास्त्री-पातुरकराणाम् अध्यक्षत्वे सभया संपादितः। अस्मिन् प्रसङ्गे डॉ. के. रा. जोशी, डॉ. कळमकर महाशयानां भाषणानि संजातानि। श्री. पातुरकर-शास्त्रिभिः स्वरचितानि सुललितानि संस्कृत-काव्यानि मधुरेण स्वरेण पठित्वा सर्वेपि सभाजनाः संतर्पिताः। अन्ते कु. सुशीला-जोशी महोदयया धन्यवाद-वितरणं कृतम् ।

२ कृष्णजन्म

गते शनिवासरे २९-८-७० दिवसे श्री. श्यामकान्त-कुलकर्णी-महाशयानां सभापतित्वे श्रीकृष्ण-चरितम् उद्दिश्य श्री. वा. कृ. देव-श्री. जोशी महाशयानां रुचिराणि संस्कृत-भाषणानि जातानि । संस्कृतं भाषितुकामानां जनानां संस्कृत-वाग्विलास-मण्डलस्य सभासु कश्चिद् उत्साहः वर्तते ।

पत्रव्यवहारः

प्रिय सम्पादक महोदय:

"अखिल भारतीय संस्कृत दिनं" संसद्-संस्कृत-विकास समित्या एवं केन्द्रिय-शिक्षा-मंत्रणालयेन प्रसारित-संमिश्रा-देशानुसाम् अत्र १७-८-७० दिने अपराह्णे बिलासपुर-संस्कृत-परिषदि अखिल-भारतीय-संस्कृत-दिन महोत्सवः संपादितः। संस्कृतज्ञानां, संस्कृत-प्रेमिणां च उपस्थितिः एवं रविशंकर-विश्व विद्यालयस्य संस्कृत विभागाध्यक्षः अध्यक्ष-पदम् अलंचकार कार्यारम्भे देवी प्रसादैः संस्कृत भाषां प्रशंसा गीतस्य, संस्कृत-भाषा-व्याप्ति गीतस्य च गायनं कृतम्। अनंतरं श्री. गोकुल प्रसाद पांगे (एम्.ए.) महोदयेन राष्ट्र-धर्म-गीतं, श्री. श्रीनिवास-शास्त्री-महाभागेन सेना-संचार-गीतं संस्कृतमयं पठितम्। तत्पश्चात् आयुर्वेदाचार्य देवरस महोदयेन १९६९-७० तमे वर्षे आचरितं परिपत्-कार्य-विवरणं पठितम्। तदनु संस्कृत-भाषा लोक-व्यवहार-भाषा कथं भवेत् इति विषये चर्चा अभूत्। तस्मिन् श्री. त्रिपाठी-महोदयः एवं श्री. श्यामानंद-वर्मा प्राचार्यः शासकीय पंचायत-राज्य-प्रशिक्षण-विद्यालयः, अन्ये च भागं गृहीतवन्तः। परिषदध्यक्षेण मुकुंद-केशव-चितळे महोदयेन संस्कृत-भाषा-संमुखे याः समस्याः उपतिष्ठन्ति तासां निराकरणं कर्तुम् यतितम्। अन्ते अल्पोपहारान्तरं सभा विसर्जिता ।

केन्द्रिय-शिक्षा-मंत्रणालयेन तद् विषयकम् आदेश-पत्रं सर्व-राज्य शिक्षा-मंत्रिभ्यः प्रेषितम् आसीत् इति अहं जानामि। अतः सर्वेषु राज्येषु मंडलेषु च संस्कृत-दिनं सम्मानितं भवति इति अपेक्षितं। किन्तु सखेदं साश्चर्यं च निवेद्यते यत् अत्र किमपि कार्यं नावलोकितम् अस्माभिः।

मुकुंद केशव चितळे
अध्यक्षः
संस्कृत-परिषद्, बिलासपुरम्

प्रज्ञायाः प्रभावः

बाल मुनिश्री भानु चन्द्रविजयः [आयुः १६]

आसीत् एकः । सः विद्वत्सु श्रेष्ठः । तस्य नाम मदनमोहनः । धनं अपि तस्य समीपं बहु आसीत् । किन्तु पूर्वजन्मनः पापस्य उदयेन सः दरिद्रताम् आप्नोत् । लक्ष्मीप्रापणाय बहून् विचारान् अकरोत् । प्रचुरान् उपायान् च अमार्गयत् । परं यदा प्रान्ते कञ्चिदपि उपायं न प्राप्नोत् तदा तस्य भार्या चौर्यं कर्तुं अशिक्षयत् । सा कथयाञ्चकार यदुत गृहे अन्नस्य कणोऽपि न विद्यते...डिम्भाः च क्षुधार्ताः सन्तो भृशं रुदन्तीति ।

मदनमोहनपण्डितो व्यचारयत् यदितः चौर्यकरणं महत्पापम् । इतश्च न अन्यः कश्चिदुपायश्चित्तपथे समारोहति । अतः कुटुम्बपालनाय मया अनन्यगत्या चौर्यम् एव कार्यमिति । विचारमात्रेण तस्य चकम्प हृदयम् । पस्पन्दिरे गात्राणि । पापकरणेन अतीव शुशोच स्वान्तम् ।

निशा सञ्जाता । मदनमोहनश्चौर्यं कर्तुं निरक्रामत् प्रथमं कस्यचिन्निर्धनस्य गृहं ययौ । तत्र दम्पत्योः संवादम् अश्रौषीत् । यथा "गृहे भाण्डानि युद्धं कुर्वन्ति यदि किञ्चिदपि नानेष्यते तर्हि विषभोजनं करिष्यामः" इति ।

एतं वार्तालापं पण्डितोऽशृणोत् । तस्य च दयार्द्रं हृदयम् अरोदीत् । सः अचिन्तयत् यद् यस्य गृहे श्वः भोजनाय अन्नं नास्ति तस्य गृहे चोरणात्को लाभः ? न हि किञ्चिल्लब्धुं पारयिष्यामि, एतेषाञ्च महदापदः अहं निदानं भविष्यामीति विचिन्त्य स्तेयार्थं पुरः ससार ।

अग्रे एकः विशालः प्रासादः दृष्टः । दृष्ट्वा च तं प्रासादं पण्डितः अचिन्तयत् यदुतैषः धनपतेः प्रासादः दृश्यते । यद्यत्र स्तेयं करिष्यामि तर्हि मम इष्टधनं प्राप्तं भविष्यतीति । तस्य प्रासादस्य तृतीयमालके शान्तिप्रसादो नाम श्रेष्ठी विट्ठलकं अवष्टभ्य तल्पे उपविष्टः सन्द्रविणं गणयन् आस्ते । तदा रात्रौ द्विवादनसमयः आसीत् । समीपमेव दीपकः आसीत् । तारस्वरेण किञ्चिदब्रवीत् यदुताऽद्यापि द्वयोराणकयोः गणितं न मिलति...दशवादनात् अत्र उपविष्टः अस्मि तथापि तस्य मेलकं न प्राप्यते इति । शान्तिप्रसादस्य श्रेष्ठिनः एतानि वचनानि श्रुत्वा पण्डितः स्वब्धः एव सञ्जातः । मदनमोहनो व्यचारयत् यदुत यस्य एतादृशः भव्यतमः प्रासादः अस्ति सोऽपि रात्र्यर्धपर्यन्तं जागर्त्ति ? सुखेन तस्य निद्राऽपि न आयाति ? चेत्तर्हि तत्र यद्यहं चोरयिष्यामि तर्हि तस्य शान्तिप्रसादस्य हृदयमेव प्रस्फोटयिष्यति । तदलम् अत्र चौर्यकरणेन ।

मदनमोहनपण्डितः अग्रे ययौ । समयः क्रमशः प्रसरति । चलन् सः राजभवनसमीपम् आयात् । "कथं तत्र प्रवेशनीयं ? बहवः तत्र रक्षकाः" इति विचार्य पण्डितः चिन्तासागरे निममज्ज ।

प्रान्ते चतुर्थमालके यत्र उर्वीपती राजकेतुः सुष्वाप तत्र नालिकया आरुरोह । अभिराजपर्यंकम् अयात् । तत् अधश्च आत्मानम् अच्छादयत् । इदानीं अपि राजकेतुः निद्रां नावाप । अपि च किञ्चित् मन्दं वदति मदनमोहनपण्डितः च उत्कर्णीभूय शुश्राव । यथा...

"चेतोहरा युवतयः सुहृदोऽनुकूलाः
सद्बान्धवाः प्रणयगर्भगिरश्च भृत्याः ।
वल्गन्ति दन्तिनिवहास्तरलास्तुरंगाः..."

इलापतिराजकेतुः स्वयं एव आसीत् एक कविः । ततः तिस्रः पङ्क्तयः समारचिताः । यासु स्ववैभवम् एव वर्णितम् । श्लोककरणं तस्य क्रीडामात्रम् आसीत् । क्षोणीपतिः स्वरचिताः त्रिपङ्क्तीः लिखित्वा पर्यंके सुष्वाप । पण्डितप्रवरो व्यचारयत् यत् राजकेतुराजा आत्मनः वैभवे निमज्जितः अस्ति । सः कथञ्चिदपि बोद्धव्यः । चौरस्य बोधः कथं परात्मानं स्पृशेत् इति चिन्तयित्वा अचौर्यकरणस्य प्रतिज्ञां अकरोत् । तद् अनन्तरं च भित्तौ चतुर्थीं पङ्क्तिम् एवं लिलेख...

"संमीलने नयनयोर्नहि किञ्चिदस्ति ।।"

पण्डितवर्यः मदनमोहनः चतुर्थीं पंक्तिं लिखित्वा चौर्यं अकृत्वा एव स्वगृहं आगच्छत् । इतः राजकेतुः प्रातःकाले निद्रां हित्वा श्लोकं पपाठ । चतुर्थीं पङ्क्तिं पठित्वा एव तस्य मोहनिद्रा पलायिता । अतीव पुलकितं तस्य हृदयं सञ्जातम् । नगरे पट्टहम् अवादयत् यदुत "यश्चतुर्थीं पङ्क्तिं अरचयत्, सः यदि मम समीपं उपस्थितः भविष्यति तर्हि तस्मै बहु धनं दास्यते ।"

निर्धनः खलु आसीत् मदनमोहनः । गतः स अनुकाश्यपोपतिम् । निवेदितः रात्रिवृतान्तः । हृष्टः नृपो राजकेतुः । प्रदत्ता तेन पण्डिताय महाऽमात्यपदवी । सन्मानितः एवं मदनमोहनः ।

न हि जातुचिदार्यः पापं कर्तुं कर्मठः । प्राप्तसद्बुद्धिबलं पापं कर्तुं प्रस्थितस्य अपि रुन्ध्यादेव । वयं परमात्मानं प्रार्थयेम यदुत नोऽपि सद्बुद्धिं प्रदेहीति ।

(तृतीयपृष्ठतः)

वयं विद्यार्थिजनोचितानि पुस्तकानि विद्यार्थिकरगतानि कर्तुं वाञ्छद्भ्यः सर्वेभ्यः सज्जनेभ्यः शृङ्गारादिरहितां समुचितसंस्कार–संपादिकां व्युत्पत्तिहितां चम्पूम् इमां समुपहरामः । श्रीनरसिंहशास्त्रि विरचिता इयं श्रीनरसिंह–विजयचम्पूः श्रीनीलकण्ठदीक्षितविरचिता श्रीनीलकण्ठविजयचम्पूरिव श्रीनरसिंहकृता इति श्रीनरसिंहविजयं वर्णयन्ती इति उभयार्थेन अनुगतार्था इति निवेदयामः । श्रीरङ्गस्थ–वाणीविलास मुद्रणालये कृतं चम्पूमुद्रणं शुद्धं सुन्दरं च तिष्ठति । प्राप्तिस्थानम्––श्री. वा. नटराजशास्त्री, आयुर्वेदाचार्यः आत्रेयाश्रमः २८ तेन्नूर रोड, तिरुचिरापल्ली, दक्षिण भारतम्, पृ. सं २५६ मूल्यम्–रु. पञ्च प्रेषणव्ययः रु. १–२५

के रा. जोशी

संस्कृत–भाषा–प्रचारिणि–सभायाः इदं साप्ताहिकं पत्रं श्री. पां. ना. बनहट्टी, महोदयेन नारायण–मुद्रणालयं नागपुरम् इत्यत्र मुद्रितं, 'संस्कृत–भवितव्यम्' कार्यालयः मोर–हिन्दी–भवनम्, नागपुरम् इत्यत्र प्रा. दि. वि. वराडपांडे–महोदयेन प्रकाशतां च नीतम् ।

महाराष्ट्र–मध्यप्रदेश–मद्रास–आन्ध्र–शासन–पुरस्कृतं साप्ताहिकं

पञ्जीयित–क्रमांक: एन् १२०४
दूरध्वनि–क्रमांक: २२३५७



डॉ. के. रा. जोशी, एम्. ए., पीएच्. डी., साहित्याचार्यः

प्रा. दि. वि. वराडपांडे, एम्. ए.

अद्यतनं सुभाषितम्

आस्तिक्याङ्गारसंभवा स्वगुरुपत्सेवाऽऽलवालोदया
सद्वैदुष्यदला यशःफलयुता संसारमूलाऽमला ।
शौचाचारविचार–सौरभभरैः संवासयन्ती दिशः
सा विद्याव्रततिर्द्विजेन्द्रनिचयैः सेव्यां सदा वर्धताम् ॥

–श्री. मनुदेव भट्टाचार्यस्य (वीजीतः)

वर्षम् २०, अंकः १७–१८] नागपुरम्, शनिवारः, दिनाङ्कः ५–९–७०, सौर भाद्रपद १४, शके १८९२ [वार्षिकं मूल्यम् रू. ६

वार्ता-विहारः

संस्कृतदिवसः १७ अगस्त १९७० रक्षाबन्धनं च

अथ कोटानगरे संस्कृतदिवसो-निमित्तं संस्कृतायुर्वेद–विद्यालयस्य प्राङ्गणे अभूतपूर्वः संस्कृत दिवसः संजातः।

प्रातःकाले सप्तवादने पटा–वेष्टितैः सुक्तिभिः विभूषितैः निर्देशिकाभिः सह प्रभात–यात्रा निर्गता।

मध्याह्ने संस्कृतायुर्वेद–विद्यालयस्य प्राङ्गणे एका सभा संजाता। सभासु विबुधाः विविधजनाः अधिकारिणः सुप्रतिष्ठिताः सुजनाः च समुपस्थिताः आसन्। विद्यालयस्य ३५ छात्र–छात्राणां सुभाषित–श्लोकाः, संस्कृतभाषायां भाषणानि च अभवन्। छात्रासु ३ छात्राः संस्कृतभाषायां स्वागतं गीतेन कृतवत्यः।

समागतेषु विबुधेषुबहुभिः विद्वद्भिः हिन्दी-भाषायाः माध्यमेन संस्कृतदिवसानां कृते स्वविचाराः प्रकटिताः। एषु विद्वज्जनेषु नगर–पालिका–कोटा–नगरस्य उपाध्यक्ष–महोदयानां नाम विशेषरूपेण उल्लेखनीयमासीत् एक्स्टेन्शन् आफीसर श्री. रामकृष्ण शर्मा, श्री. रंजनलाल पाठक, श्री. मॉनसजी श्री. रा. शं. अग्रवाल एम. ए. महोदयानां च भाषणानि छात्राणां कृते अवश्यमेव सुपथनिर्देशकानि भविष्यन्तीति।

अन्ते श्री. रामगोपाल–आचार्य महोदयाः समुपस्थितेभ्यः विबुधेभ्यः धन्यवादान् दत्त्वा सभायाः समापनम् अकुर्वन्निति।

शिव–संगीत–विद्यालयस्य वार्षिक–वर्धापन–समारोहः

शिव-संगीत-विद्यांलयस्य एकादशः वार्षिक – वर्धापन – दिवसः गते रविवासरे ऑगस्ट–मासस्य षोडशे दिने श्रीमतां ए. के. हेमाडी (ज्येष्ठ भूगर्भशास्त्रज्ञः) महोदयानाम् अध्यक्षत्वे सम्पन्नः। एतस्मिन् अवसरे स्वर्गस्थ पं. दि. वि. पलूस्कर महोदयानाम् एकोनचत्वारिंशद्–वार्षिक–स्मृति–दिन–समारोहः अपि संजातः। हेमाडि–महोदयैः स्वर्गस्थ रघुनाथ बळवंत केळकर–बालगंधर्व महाभागयोः छायाचित्रयोः अनावरणं कृतम्।

प्रारंभे कु. सुलभा आखवे बालिकया प्रगतिशीलस्य शिव-संगीत–विद्यालयस्य विकासवृत्तांतः कथितः। तदनन्तरं श्री. गोविंदराव महाशयैः शास्त्रीय–संगीत–साधकस्य बालगंधर्वस्य तथा च श्री. प्रभाकर–चाफेकर महाशयैः र. ब. उपाख्य दादा केळकर नाम्ना अतिकुशल–प्रथितस्य संगीतकलायाः शिक्षकस्य परिचयात्मकं भाषणं कृतम्।

श्री. हेमाडी–महाशयैः अपि समयोचिते स्वकीये भाषणे शिव-संगीत-विद्यालयस्य प्रवर्तकस्य श्री. प्रभाकर–सोहनी महोदयस्य अविरत–उद्यम–गौरवोल्लेखः कृतः।

अस्मिन् दिने तिसृणां संगीत-सभानाम् आयोजनं कृतम् आसीत् यासु श्रीमती शांता हेमाडी–श्रीमती कुसुम चाफळे–सर्वश्री कृष्णराव जाधव–प्रभाकर धारे–प्रभाकर पिल्ले–भैय्याजी वडसमुद्रकर प्रभृतीनां कुशलकलाकाराणां समावेशः आसीत्।

अन्ते शिवसंगीत विद्यालयस्य अध्यक्षैः श्रीमद्भिः काटेमहोदयैः आभारप्रदर्शनं कृतम्।

निवेदकः—**श्यामकान्त कुळकर्णी**

संस्कृत–वाग्विलास–मण्डलम्
१ संस्कृत–दिवस–समारोहः

संस्कृत-दिवस-समारोहः ऐषमः पण्डितवर-श्री. नारायण शास्त्री–पातुरकराणाम् अध्यक्षत्वे सभया संपादितः। अस्मिन् प्रसङ्गे डॉ. के. रा. जोशी, डॉ. कळमकर महाशयानां भाषणानि संजातानि। श्री. पातुरकर–शास्त्रिभिः स्वरचितानि सुललितानि संस्कृत–काव्यानि मधुरेण स्वरेण पठित्वा सर्वेपि सभाजनाः संतर्पिताः। अन्ते कु. सुशीला–जोशी महोदयया धन्यवाद–वितरणं कृतम्।

२ कृष्णजन्म

गते शनिवासरे २९–८–७० दिवसे श्री. श्यामकान्त–कुलकर्णी–महाशयानां सभापतित्वे श्रीकृष्ण-चरितम् उद्दिश्य श्री. वा. कृ. देव–श्री. जोशी महाशयानां रुचिराणि संस्कृत–भाषणानि जातानि। संस्कृतं भाषितुकामानां जनानां संस्कृत-वाग्विलास-मण्डलस्य सभासु कश्चिद् उत्साहः वर्तते।

पत्रव्यवहारः

प्रिय सम्पादक महोदयः

"**अखिल भारतीय संस्कृत दिनं**" संसद्–संस्कृत–विकास समित्या एवं केन्द्रिय–शिक्षा–मंत्रणालयेन प्रसारित–संमिश्रा–देशानुसाम् अत्र १७–८–७० दिने अपराह्णे बिलासपुर–संस्कृत–परिषदि अखिल–भारतीय-संस्कृत-दिन महोत्सवः संपादितः। संस्कृत–ज्ञानां, संस्कृत–प्रेमिणां च उपस्थितिः एवं रविशंकर–विश्व विद्यालयस्य संस्कृत विभागाध्यक्षः अध्यक्ष–पदम् अलंचकार कार्यारम्भे देवी प्रसादैः संस्कृत भाषां प्रशंसा गीतस्य, संस्कृत–भाषा-व्याप्ति गीतस्य च गायनं कृतम्। अनंतरं श्री. गोकुल प्रसाद पांगे (एम्.ए.) महोदयेन राष्ट्र – धर्म–गीतं, श्री. श्रीनिवास–शास्त्री–महाभागेन सेना–संचार–गीतं संस्कृतमयं पठितम्। तत्पश्चात् आयुर्वेदाचार्य देवरस महोदयेन १९६९–७० तमे वर्षे आचरितं परिपत्–कार्य-विवरणं पठितम्। तदनु संस्कृत–भाषा लोक–व्यवहार–भाषा कथं भवेत् इति विषये चर्चा अभूत्। तस्मिन् श्री. त्रिपाठी–महोदयः एवं श्री. श्यामानंद–वर्मा प्राचार्यः शासकीय पंचायत-राज्य-प्रशिक्षण-विद्यालयः, अन्ये च भागं गृहीतवन्तः। परिषदध्यक्षेण मुकुंद–केशव–चितळे महोदयेन संस्कृत–भाषा-संमुखे याः समस्याः उपतिष्ठन्ति तासां निराकरणं कर्तुम् यतितम्। अन्ते अल्पोपहारान्तरं सभा विसर्जिता।

केन्द्रिय–शिक्षा–मंत्रणालयेन तद् विषयकम् आदेश–पत्रं सर्व–राज्य शिक्षा–मंत्रिभ्यः प्रेषितम् आसीत् इति अहं जानामि। अतः सर्वेषु राज्येषु मंडलेषु च संस्कृत–दिनं सम्मानितं भवति इति अपेक्षितं। किन्तु सखेदं साश्चर्यं च निवेद्यते यत् अत्र किमपि कार्यं नावलोकितम् अस्माभिः।

मुकुंद केशव चितळे
अध्यक्षः
संस्कृत–परिषद्, बिलासपुरम्

संस्कृतं संस्कृतेर्मूलम् ।

संस्कृत-भवितव्यम्

संवत् २०२६ भाद्रपद शुक्ल ६

तावदेव प्रतिष्ठा स्याद् भारतस्य महीतले ।
ज्ञानामृतमयी यावत् सेव्यते सुरभारती ॥

भारते संस्कृतम्

"संस्कृतदिवसे" (१५-८-१९७०) पठिताः श्लोकाः ।

जयतु भारतं संस्कृतात्मना श्रयतु मानवो विश्वमंगलम् ।
मुदितमानसो भारतीप्रियः श्रुतिविनोदितं धर्ममाचरेत् ॥१॥

विविधभावनाऽऽवर्तघूर्णने भ्रमितनौकया मज्जतीति यत् ।
ऋषिसमादृतं भारतं खलु तरमाप्नुयात् संस्कृतेन हि ॥२॥

कुरुत मानवाः संस्कृतां गिरं नयत भारतं विश्ववन्द्यताम् ।
ददतु ज्ञानिनो भावितात्मना भयविवर्जितां यन्त्रसंहतिम् ॥३॥

विश्वकल्याणकारीदं लोकसन्तापनाशकम् ।
ज्ञानविज्ञानसम्पूर्णं जीयाद् भारतवाङ्मयम् ॥४॥

संस्कृतं विना भारतं नहि, भारतं विना संस्कृतं नहि ।
शासनं विना पाठनं नहि, पाठनेन तु संस्कृतं भवेत् ।
शासनम् अतः पाठयेत् सदा, संस्कृतं जनान् भारते पुनः ॥५॥

प्रा. कृष्णस्वामी, डिब्रूगढ

नागपुर-विश्वविद्यालये संस्कृत-विषयः

अनन्तरिते गताङ्के सं. भवितव्यस्य वार्ताविहारे नागपुर-विश्वविद्यालये नवीन-संस्कृत-पाठ्यक्रम-मण्डलं संघटितम इति वार्ता प्रसिद्धि गता । तत्र ऐषमः श्री. मधुकर-आष्टीकरेति विदिताः अमरावतीवासिनः प्राध्यापकवराः अध्यक्षपदे सन्ति । मण्डलप्रतिनिधित्वेन निर्वाचिताः प्रा. वि. श्री. भाण्डारी-डॉ. के. रा. जोशी महाशयाः कला-शाखा-समितौ (फॅकल्टी ऑफ आर्ट्स्) तिष्ठेयुः । एतैः खलु संप्रति नेतृत्वं कर्तव्यम् ।

पाठ्यक्रमानुसारे पुस्तकरचना-सत्रस्य योजना

अधुना खलु संस्कृत-विषयस्य नागपुर-विश्वविद्यालये तु कष्टतरा दशा । माध्यमिक-शालातः संस्कृतविषयः, कलाशेषः चंद्रः अमावास्याम् इव सर्वलोपतिथिमिव नूनं प्रतीक्षते इति भासते । अतः नागपुर-विश्वविद्यालये स्वाधीनः उपाय इति डॉ. कोल्ते-महाशयानां कुलगुरूणां पुरस्कारेण अपठित-संस्कृतानां विद्यापीठे प्रवेशः अनुमतः पाठ्यक्रमे कश्चित् संस्कारश्च जातः । अधुना विदर्भेषु द्वित्रेषु महाविद्यालयेषु नूतनत्वेन संस्कृत-विषयस्य उपक्रमः । अस्य उपायस्य सुफलं कालः एव अग्रे निर्दिशेत् । संस्कृतविषये विश्वविद्यालयस्य किमपि कर्तव्यं तिष्ठति इति भावना अधिकारिषु जागरिता इत्यपि बहु नाम गणयामः ।

अधुना मण्डलसदस्येषु महाविद्यालयाध्यापकेषु च विद्यापीठपूर्वपरीक्षायां पाठ्यक्रमस्य समुचितं प्रवर्तनं कर्तुं दायित्वं तिष्ठति । तदर्थं निर्मिता उपसमितिः सर्वेषां सहकार्यं संपादयेत् । उपसमितिः सर्वान् एकत्र समानीय सर्वेषां बुद्धिबलेन पुस्तकरचनां नूतनत्वेन कर्तुम् अर्हति । अपूर्वायाः आपत्तेः प्रतीकारः अपि अपूर्वः एव भवति । तदर्थं पुस्तकरचनायै इतरविषयवत् रचना-सत्रस्य (वर्कशाप) आयोजनम् उचितं पश्यामः ।

प्राच्यविद्यापरीक्षाणां पुनः संघटनम्

संस्कृत-प्राच्यविद्या-विभागस्थानां परीक्षाणां पुनः संघटनम् इति अनवहितप्रायः विषयः । प्राच्यविद्यापरीक्षाभिः संबद्धाः जनाः अलक्षिताः क्वचित् कोणे तिष्ठन्ति । गतवर्षे संस्कृत-प्राध्यापक-परिषदः अधिवेशने तान् संनिमन्त्र्य आयोजकैः बन्धुकृत्यम् एव संपादितम् । तेषां व्यथाः ज्ञात्वा उपाय-चिन्ता कर्तव्या । सर्वविधा इतरपरीक्षासमता यावत् प्राज्ञप्रभृतीनां परीक्षाणां न भवति तावत् प्राचीनशास्त्राध्ययनार्थं छात्रान् प्रोत्साहयन्त्यः इमाः परीक्षाः छात्रजनप्रियाः न भवेयुः । तदर्थं स्वतंत्रतया प्राच्यविद्या-परीक्षा-शाखायाः (फॅकल्टी ऑफ ओरिएंटल एक्झामिनेशन्स) निर्माणं नः कर्तव्यम् ।

आरम्भे प्रश्नपत्ररचना संस्कृते तिष्ठतु

अन्तिमः विषयः नाम संस्कृत-प्राध्यापकानां मानबिन्दुः इति मन्यामहे । संस्कृत-विषये परीक्षकाः आंग्लभाषया एव प्रश्नपत्राणि रचयन्तु इति विश्वविद्यालयस्य आदेशः । तत्र परिवर्तनं संस्कृत-मण्डलं कर्तुमर्हति । संस्कृत-भाषा सर्वव्यवहारक्षमा, शासनभाषापि सा भवितुं क्षमा इति संस्कृत-प्राध्यापका व्याख्यानेषु बहु नाम गर्जन्ति । परं संस्कृत-प्रश्नपत्राणां रचनायां, ते आंग्लभाषाम् एव आश्रयन्ति इति अत्यन्तम् अनुचितं पश्यामः । एम. ए. परीक्षागतः विद्यार्थी अपि संस्कृत-प्रश्नपत्राणि आंग्लभाषामयानि एव अधिगच्छति । वयम् इदम् असाधु गणयामः ।

नागपुर-विश्वविद्यालयस्य कुलगुरवः संस्कृत-पाठ्यक्रम-मण्डलस्य अध्यक्षमहाशयाः, सन्माननीयाः मण्डलसदस्याः, अन्ये च प्राध्यापकाः अत्र प्रयत्नपुरस्सरम् उचितम् अनुष्ठातुम् अर्हन्ति ।

सावर्कर-वचनशुक्तिका-संचयः

डॉ. ना. द. चितळे, पुसद

(विगतांकस्य शेषः)

येन केन प्रकारेण समाजे जागृतिर्भवेत्
अहोरात्रं यत्नशीलः अभवत् क्रान्तिकारकः ॥७५॥

मत्वा स्वभारतं राष्ट्रं हिंदुत्वैकाभिमानिनः
वर्तंते भारते देशे ते सर्वे एकजातयः ॥७६॥

इति धर्मं समालंब्य सर्वेषु समवर्तनात्
अवर्तयत् रत्नपुर्याम् अस्पृश्यत्वं विनाशयन् ॥७७॥

पतितं पावनं तत्र मंदिरं तेन स्थापितम्
अस्पृश्यास्तत्र गच्छन्ति दर्शनाय दिवानिशम् ॥७८॥

भेदवृत्तिनिवृत्यर्थम् अस्पृश्यैः सह भोजनम्
कृतं च कारितं तेन दुष्टरूढिप्रभंजकम् ॥७९॥

स्थानबद्धत्वनिर्बंधो यदा दूरीकृतस्तदा
संपूर्ण भारते तेन लोकजागरणं कृतम् ॥८०॥

हिंदुसभाध्यक्षपदं स्वीकृत्य समग्रभारतभ्रमणम्
अकरोत् लेखन-भाषण-संवादैर्जनमनांसि आकृष्य ॥८१॥

एवं संप्रस्थिते काले महायुद्धमभूत्तदा
ब्रिटिशानां बलं जातम् अल्पक्षीणपराक्रमम् ॥८२॥

स्वत्वस्य रक्षणं कर्तुम् असमर्थाऽभवन् हि ते
स्वातंत्र्यकांक्षिणे, दत्तं स्वराज्यं भारताय तैः ॥८३॥

स्वतंत्रं भारतं दृष्ट्वा प्रहर्षोत्फुल्लमानसः
धन्योऽहं कृतकृत्योऽहं तृप्तोहमिति सोऽवदत् ॥८४॥

किंतु स्वातंत्र्यजनितो महानंदोऽल्पकालिकः
अतः स्वार्थपरैर्लोकैस्तस्य क्रीडनकं कृतम् ॥८५॥

स्वराज्य-बालको जातस्तारुण्यपदलांछितः
तथापि तच्छरीरेऽस्मिन् चैतन्यं लुप्ततां गतम् ॥८६॥

मर्कटस्य गले माला रत्नकांचनसंयुता
अर्पितापि पुनस्तस्य भारभूतैव केवलम् ॥८७॥

एवं स्वराज्यं प्राप्तं हि तस्य पालनयोग्यता
नाधिकारस्थितैर्भ्रान्तैर्दर्शिता देशरक्षकैः ॥८८॥

हिंदुत्व-भारतीयत्व-राष्ट्रीयत्व-गुणैर्युताः
त एव भारते सन्ति राष्ट्रकार्य-सुसाधकाः ॥८९॥

अन्ये तु ऋणभारेण स्वस्य राष्ट्रस्य उन्नतिम्
साधितुं ये समिच्छन्ति कुर्वन्ति तुषकंडनम् ॥९०॥

अन्न-वस्त्र-निवासादि प्राणिमात्रैकजीवनम्
तदभावे स्वराज्यस्य महत्ती निष्फला भवेत् ॥९१॥

ये जनाः स्वप्रदेशस्य रक्षणं कर्तुमुत्सुकाः
लीलया, सैन्यशस्त्रास्त्रैस्तद्राष्ट्रमिति कथ्यते ॥९२॥

यस्य देशस्य भूभागः ह्रियते शत्रुभिः सदा
तस्य देशस्य स्वातंत्र्यं पारतंत्र्याद्भयंकरम् ॥९३॥

स्वराष्ट्रस्य समुन्नत्यै परराष्ट्रान्महद्धनम्
ऋणरूपेण गृह्णन्ति ते सर्वे राष्ट्रघातकाः ॥९४॥

कामधेनुर्गृहे बद्धा तक्रभिक्षा गृहे गृहे
सत्यंगणे कल्पवृक्षे दारिद्र्यं द्वारि तिष्ठति ॥९५॥

कैर्दृष्टं न श्रुतं चापि अस्माभिस्तत् समीक्षितम्
ललाटे लिखितं दुःखं भारतस्य महात्मभिः ॥९६॥

पाकस्थानस्य निर्माणं जायते यदि भारते
प्राणांस्त्यजामीत्यवदत् स महात्मा सुनिश्चितम् ॥९७॥

श्रुत्वैतां घोषणां तस्य ननन्दुर्हिंदुबांधवाः
पाकस्थानस्य निर्माणमशक्यमितिवादिनः ॥९८॥

पाकस्थानस्य निर्मित्या भारतं शकलीकृतम्
तेन तद्गरलं पीतं सुखेन जठरे कृतम् ॥९९॥

हस्तक्षेपः कृतस्तेन न च स्वात्मार्पणं कृतम्
एवं भारतमातुश्च कृतं प्रेमप्रदर्शनम् ॥१००॥

पाकस्थानस्य निर्माणं तद्गणैरुररीकृतम्
भविष्य-कालिकापत्तिः सुतरां हि न लक्षिता ॥१०१॥

पाकस्थानस्य निर्माणे मुस्लीमानां स्थलान्तरम्
कर्तव्यम् न कृतं मूढैः राष्ट्रस्यैयं कथं भवेत् ॥१०२॥

सान्निध्यं विषसर्पस्य कस्यापि हि सुखाय न
शत्रून् च स्वगृहे कृत्वा राष्ट्रसौख्यं सुदुर्लभम् ॥१०३॥

पाकस्थानस्य निर्माण-प्रारंभोत्सव-दर्शने
हिंदुंगनास्त्वसंख्येया नष्टा भ्रष्टाश्च खण्डिताः ॥१०४॥

पाकस्थानेन हिंदूनाम् अस्तित्वं निष्कुलीकृतम्
भारतेन तु म्लेंछानां वंशवर्धापनं कृतम् ॥१०५॥

श्रद्धानंद-यतेर्हिंसा कृता येन अहिंदुना
तस्योपरि दयाभावं कर्तव्यमिति योऽवदत् ॥१०६॥

महात्मागान्धि-मूल्यं तु म्लेंछबंधोरपेक्षया
अल्पादल्पतरं मन्ये 'शौकदल्ली 'त्य गर्जत ॥१०७॥

एवं जात्याभिमानी स महात्मा मूर्धनि स्थितः
वक्तव्य किमवक्तव्यं श्रेष्ठचारित्र्यचिंतने ॥१०८॥

अस्मत्स्वाधीनकर्तव्यं ब्रिटिशैरपहारितम्
राज्यं; सुराज्यं कर्तुं तद्यतिष्यामो वयं ध्रुवम् ॥१०९॥

भागानगर-भूपोऽपि यदि तद्राज्यपालने
नेच्छुकः स्यात् तथाप्येनं स्थापयामो शनैः शनैः ॥११०॥

न च नेपालभूपालो काश्मीरनृपतिस्तथा
वटोवरपुरस्योपि नायातस्तस्य दृक्पथम् ॥१११॥

पाकस्थानाय न तत् द्रव्यं देयं समुचितं भवेत्
वदत्स्वपीति लोकेषु हठादाचरितं खलु ॥११२॥

शतकोटयर्धभागं हि द्रव्यं दातव्यमब्रवीत्
पाकस्थानाय, तस्याज्ञा तद्गणैः शिरसाधृता ॥११३॥

तद्द्रव्यसहयोगेन कृतः शस्त्रास्त्रसंग्रहः
भारतस्य विनाशाय पाकस्थाननिवासिभिः ॥११२॥

———

[क्रमशः]

बालानां कृते

बालवीरः

सप्तदशे शतके इसवीये आंग्लानां फ्रांसिसानां च एकं घोरं सागर-युद्धम् अभवत्। तत्र सागरीय-युद्धस्य सेनापतिः नेल्सननामा महान् योद्धा आसीत्। ट्रफळगार-क्षेत्रे यदा उभयोः सागरीयनौदलयोः युद्धम् अभूत् तदा फ्रांसिसीपक्षे एकः युद्धनौकायाः कर्णधारः क्यासाबिएँका इति नामा वीरः आसीत्। स वीरः कर्णधारः दशवर्षीयं बालं स्ववीरपुत्रं संयोज्य अन्यत्र कार्यार्थं गतवान्। तस्य अनुपस्थितौ सा नौका शतघ्नीतः प्रेरितैः अग्नि-गोलकैः आहता आसीत्। अग्नि-बाणेन संदीप्ता सा युद्धनौका सर्वतः अग्निज्वालाभिः व्याप्ता। सर्वे एव नाविकाः स्वप्राणान् रक्षितुम् इतस्ततः धावमानाः आसन् किंतु एष वीरबालकः स्वनियोजितस्थानं नात्यजत्। एकाकी स पुनः पुनः व्याक्रोशत्—"हे पितः, अपि मे अत्रस्थं कार्यं समाप्तम्? अपि गच्छेयम् इतः अधुना?" परं न सः जानाति स्म यत् तस्य पिता एतच्छ्रोतुं नैव जीवितः आसीत्। अन्तं यावत् पितुः आदेशस्य अभावे बालः स्वस्थाने एव धैर्येण स्थितः। अग्निज्वालाः सर्वत्र प्रसृताः तं वीरम् आत्मसात् अकुर्वन्। तस्य भस्म वायुना इतस्ततः विकीर्णम्। तस्य कीर्तिम् इव दिक्षु प्रसारयितुम्।

"यदि स्याद् अलम्"

डॉ. वे. राघवः (मद्रास)

पिपासति न मे मनोऽमृतमहस्सुधामाधुरीः
न वाञ्छति कुबेरभूकनकवालुकावेष्टनम्।
न नन्दनसुमाञ्चिता विबुधवाहिनीगाहिनीः
समुच्छ्वसिति चुम्बितुं त्रिदशवारवामेक्षणाः॥१॥

मितस्तदपि निष्ठितो विभव औदराग्न्याहुतेः
गृहं तनु सुवाटिकासुमचिताङ्कसंलालितम्।
कुटुम्बकमभीषणं सुभगडिम्भमुग्धस्मित-
प्रजृम्भिहृदयोल्लसत्प्रियतमाविभक्तश्रमम्॥२॥

विदूरहृतपामरोत्कलहकोपकोलाहलं
महेश्वरपदाम्बुजस्मरणपूतशान्तान्तरम्।
मनीषिवचनांशुमद्विकचशेमुषीपङ्कजं
मनः सरसगीतिकापुलकितं-यदि स्यादलम्॥३॥

प्रशाम्यदरुणे ज्वलद्दिवि निशामुखे वारिधेः
प्रतान्तमखिलं वपुर्मसृणवालुकासु क्षिपन्।
तरङ्गतुमुलध्वनिं सरलमारुतस्पन्दनं
तुषारजडसाहितीलयमवापयन् स्यामहो॥४॥

श्रीचरितामृतम्

(साहित्य-परिचयः)

परमपूजनीयानां श्री. वासुदेवानंद-सरस्वतीनां (टेम्बे स्वामिनां) पट्टशिष्याः श्री. नृसिंहसरस्वती-दीक्षित स्वामिनः स्वीयगुरुवद् एव श्री. दत्तप्रभोः अवतारभूताः योगिराजाः इति सम्मान्यन्ते स्म। तेषां संस्कृत-पद्यमयं चरितं मराठी-अनुवादेन सह पण्डितप्रवरैः बापूशास्त्री-कोडणी-करैः प्रणीतं प्रकाशितचरम्। तत्र तेषां गुरुभक्तिः, लोकसेवा, श्रीरामो-पासना च यथार्थतया चित्रिता भवति। आचारशील-पूर्वजानां श्री. दत्तक्षेत्रे नृसिंहवाटिकायां यदृच्छया आगमनं, तपः-फल-रूपः च पुत्रलाभः, तत्पुत्रस्य शैशवं, उपनयनं सद्गुरुप्रसादः, अध्ययनं, संन्यासग्रहणं च यथाक्रमं वर्णितं वर्तते अस्मिन् चरिते सुबोधप्रायेण संस्कृतेन। मध्ये मध्ये च सुललिता काव्यरचना तथा पाण्डित्यप्रदर्शकानां शब्दानां प्रयोगाः मनोहारिताम् इव बोधबाधाम् अपि जनयन्ति। उदाहरणार्थं-श्लोकाः ३, ६१, ६३, १००, काव्यशक्तेः प्रतिभासकाः तथा "अकं" (९) "कोऽपि तद्वर्णने (८) शक्तः का कथानुस्तु सर्वशः" (१९), 'पदं' शब्दः महत्तार्थे (२०), "नर्मयनं" (६४) सुबोधे बाधकाः। अथ च अपरः अपि दोषः क्वचित् क्वचित् लक्ष्यते यत् अपप्रयोगाः (अपाणि-नीयाः) "समानर्च्य" (८५) (समर्च्य), अप्रेषयत् (७२) (प्रैषयत्) सुरर्षी (१५) एतादृशाः न परिहृताः।

तथापि १०१ तमः श्लोकः सर्वथा स्तुत्यर्हं चरितप्रणेतारं विदधाति इति अभिनंदामः तम्। मराठी-अनुवादः अपि सविस्तरः (अतिविस्तरः वा) विद्यते तेन केषांचित् सुविधा जाता भवेत्।

एकं तु सविशेषं सूचनीयं, (न खलु दोषैकदृक्तया परं संस्कृत-प्रचारकामनया) यत् संस्कृत-श्लोकानां मुद्रणं सर्वथा निर्दोषं भवेत् एतादृशेषु पुस्तकेषु। अत्र प्रतिपृष्ठम् अनेके मुद्रणदोषाः अवलोक्यन्ते इति खेदकरम्-प्रमादपराः शब्दभङ्गाः, शब्दसंयोगाः च, अस्थाने ह्रस्वदीर्घत्वं, रेफाभावः, अवग्रहराहित्यम् इत्यादिकं सर्वं सावधानतया परिहार्यं सर्वथा येन संस्कृतमात्रपाठकाः अपि अनेन लाभान्विताः स्युः। नवशिक्षिताः च शुद्धं संस्कृतं जानीयुः।

प्रयत्नः अयं प्रकाशिकायाः (कु. मंगल नाईक, पुणे) अभिनंदनार्हः अनुकार्यः च तिष्ठति इति अभिप्रैमः। अस्य प्रस्तावनाकाराः प्रा. केरूर महोदयाः "अर्थ"-शास्त्रज्ञाः वस्तुतः परमार्थज्ञाः एव दृश्यन्ते। अमृत-बिन्दुपायकाः च श्रीमन्तः दत्तात्रेय धुंडिराज कवीश्वर-महाभागाः श्री. गुळवणी महाराजस्य आज्ञाकराः इति संतोषप्रदम्।

शिशुगीतम् ३

मोदकं मे देहि

एहि एहि एहि। मोदकं मे देहि।
अस्तु रसो मधुरः। शोभनां स रुचिरः॥

के. रा. जो.

संस्कृत-भाषा-प्रचारि-सभायाः इदं साप्ताहिकं पत्रं श्री. पां. ना. बनहट्टी, महोदयेन नारायण-मुद्रणालयं नागपुरम् इत्यत्र मुद्रितं, 'संस्कृत-भवितव्यम्' कार्यालयः मोर-हिन्दी-भवनम्, नागपुरम् इत्यत्र प्रा. दि. वि. वराडपांडे-महोदयेन प्रकाशतां च नीतम्।

॥ दम्भ-विभूतिः ॥

डॉ. वे. राघवः

स्तब्धग्रीवः पुरोदृष्टिः कदाचित्केकरेक्षणः ।
प्रायशोऽप्येडमूकश्च विकटश्च पदक्रमे ॥ १ ॥

अयं स पीवरो दम्भः स्थूलः प्रकटनामकः ।
घण्टापथे विवल्गन्तं सर्वे जानन्त्यमुं स्फुटम् ॥ २ ॥

सूक्ष्मं तं दम्भमेवाहं बहुधेह विवर्त्तिनम् ।
अत्र प्रपञ्चयिष्यामि स्वान्यविज्ञानहेतवे ॥ ३ ।

शारीरवातकोपादिविकृत्या रहितस्स हि ।
ततः सूक्ष्मदृशामेव दृश्यो भवति यत्नतः ॥ ४ ॥

नास्तीह कोऽपि निर्दम्भः मात्राभेदोऽस्ति केवलम् ।
स्थूलदम्भं सूक्ष्मदम्भो निन्दन्व्यवहरत्यसौ ॥ ५ ॥

एको भावो महान्दम्भः पृथग् भावाननेकशः ।
व्याप्य भूतार्थतो नानानेपथ्यश्चेष्टते नृषु ॥ ६ ॥

दम्भावास्यमिदं सर्वं नेह नानास्ति किंचन ।
एकमेतत्परं तत्त्वं विद्वान् चरति सौख्यतः ॥ ७ ॥

यश्च कश्चिन्नृणां भावः या च काचिन्नृणां कृतिः ।
अन्तर्बहिश्च तत्सर्वं व्याप्य दम्भो विजेजिते ॥ ८ ॥

नीवारशूकवत् सर्वनराणां हृद्गुहाशयम् ।
अमुं दम्भं विजानाति यः कश्चन सुसूक्ष्मदृक् ॥ ९ ॥

नामरूपात्मकं यच्च भाववैविध्यमीक्ष्यते ।
तत्सर्वं नास्ति-मायैव दम्भे तत्त्वे विकल्प्यते ॥ १० ॥

एतदेवाद्वितीयं सत् दम्भाख्यं ब्रह्म वर्तते ।
भावप्रपञ्चस्सर्वोऽपि तत एव विवर्तते ॥ ११ ॥

यो वा को वास्तु भावस्स यो वा को वास्तु चाशयः ।
दम्भेन सर्व एवासावोतः प्रोतश्च दृश्यते ॥ १२ ॥

अत्रास्त्युपनिषद्विद्या कापि वाक्छलनामिका ।
दाम्भिका यत्प्रभावेन विजयन्तेऽत्र विश्वतः ॥ १३ ॥

प्रायेण तेषां वाक्येषु दृश्येते द्वे अलंकृती ।
पर्यायोक्तिरिति ख्याता व्याजोक्तिरिति च स्मृता ॥ १४ ॥

कूटस्था दीक्षितास्ते नः पिता वाचस्पतिर्मम ।
पूर्व्येषु भक्तिरित्येवं कुलगर्वेण नटचते ॥ १५ ॥

वेदान्ता गहनास्तर्कः श्रमसाध्यश्चिरादिति ।
शास्त्रप्रशंसा विदुषां स्वशङ्खाध्मानपद्धतिः ॥ १६ ॥

अत्युत्कृष्टा कृतिस्तस्य किन्तु मत्कृतिमेव सः ।
पामरस्स्तौति पश्येति पर्यायोक्तिर्निजस्तुतेः ॥ १७ ॥

अन्ये सूक्ष्माश्च पन्थानोऽप्यात्मश्लाघनसिद्धये ।
शतशस्सन्ति तेष्वेकः सूचितोऽत्र निदर्शनम् ॥ १८ ॥

स्वपुराणे निजाध्यायेष्वात्ममाहात्म्यखण्डतः ।
ऋजुनिर्लज्जमुखराः पठन्त्येकेचनानिशम् ॥ १९ ॥

याचको दानमाहात्म्यं स्तुवन्नायाति दायिनम् ।
श्लोकगृध्नुस्स दाता च स्तौति याचकवैदुषीम् ॥ २० ॥

आपत्कालाय पुत्राणां रक्षितव्यं धनं त्विति ।
अल्पव्ययमनीषाख्या वरीवर्ति कदर्यता ॥ २१ ॥

भुक्त्वा पर्युषितं केचित् देहदार्ढ्यवदावदाः ।
यतन्ते स्वमहातुच्छकृपणत्वं निगूहितुम् ॥ २२ ॥

मुहुर्निजोदरं चापि शोषयन्तोऽत्र केचन ।
व्रतोपवासैस्तिथिभिः भक्तिमन्तो भवन्ति हि ॥ २३ ॥

तत्तद्वैषयिकं कामं दारिद्र्यान्नैव विन्दताम् ।
सन्त्यागतेभ्यो मित्रेभ्यः वैराग्यपरमाः कथाः ॥ २४ ॥

तन्द्रां वदन्ति नैस्पृह्यं जाड्यं चापि तथा शमम् ।
अन्ये स्तुवन्ति चापल्यमुत्साहमिति केचन ॥ २५ ॥

कालः कष्टोऽयमल्पं वा कथंचिद्धनमर्जयेत् ।
इत्युद्योगितया कैश्चित् छाद्यते लुब्धतोल्बणा ॥ २६ ॥

ताडिताः केचिदबलाः अहिंसां वर्णयन्त्यहो ।
कौटिल्यं करणे केचित् लोकतन्त्राख्यया श्रिताः ॥ २७ ॥

आचारशोधनं व्याजः धर्मकोलाहलो बहिः ।
स्त्रीपुंसानां प्रमिलतां तत्त्वतो विटता फलम् ॥ २८ ॥

मैत्र्या परमया यत्तु प्रातिवेशिकवेश्मनि ।
चरन्ति केचित् तत् कश्चिदुपायः स्त्रीवशीकृतौ ॥ २९ ॥

प्रातिवेशिकडिम्भानां लालनं गुणकीर्तनम् ।
तद्गृहे भक्ष्यपाकादिस्वादुतास्तवनं तथा ॥ ३० ॥

यतित्वं गृहवैद्यत्वं पाचकत्वं च भृत्यता ।
गानाध्यापकता किंच कुलश्रोत्रियतापि च ॥ ३१ ॥

इति दिङ्मात्रमुद्दिष्टं परिसंख्या न शक्यते ।
अनन्तो दृश्यते दम्भः कुलस्त्रीदूषणार्थकः ॥ ३२ ॥

गच्छन्ति वटवो नित्यं देवायतनमुत्सवे ।
उद्भूता भक्तिरेषां किं तत्र स्पृष्टक[1]माप्यते ॥ ३३ ॥

मैत्रीव्याजसौहार्दमित्यादिच्छलमाश्रिताः ।
कलाशालासु बालाश्च बालिकाश्च विटन्ति हि ॥ ३४ ॥

असंबद्धं किमप्युक्त्वा पृष्टे केचिद्बुधोत्तमाः ।
कोऽप्याचार्यस्तथाप्याहेत्येवं तन्तुं वयन्ति हि ॥ ३५ ॥

असत्पक्षप्रतिष्ठाः केऽप्यात्मपक्षस्य तुच्छताम् ।
अभिप्रायस्वतन्त्रत्वनाम्ना धाष्टर्येण बिभ्रति ॥ ३६ ॥

अपार्थकमुदाहृत्य मौढ्यपारम्यमात्मनः ।
नाङ्गीकुर्वन्ति केचिच्च तत्त्वं बहुमुखं न्विति ॥ ३७ ॥

कालधर्मान्नवांस्तांस्तान् शुभानपि न जानते ।
तद्बुद्धिजाड्यमास्तिक्यं प्रत्युत प्रवदन्ति हि ॥ ३८ ॥

स्वच्छपत्रे स्पष्टमुद्रे लब्धेऽपि ग्रन्थमुद्रणे ।
ताल एव पठामीति भक्ति तन्मनुते जडः ॥ ३९ ॥

कच्चरं वस्त्रमावास्य केचिद्वैदिकमानिनः ।
स्त्रीहेतोरुज्ज्वलं वेषं केचित् शौचं वदन्ति च ॥ ४० ॥

पाश्चात्याचारमोहिन्या कृष्टः केशावकर्तने ।
'स्नानसौकर्य' मस्त्यत्रेत्यम्बां वक्ति बटुः पटुः ॥ ४१ ॥

इति वादे च शैले च वाक्छलेनोपजीवति ।
बहुप्रकारो दम्भोऽसौ सत्यावरणमायिका ॥ ४२ ॥

१. जनसंमर्दे स्त्रीपुंसानां संपद्यमानं शरीरैकदेशसंपर्कः स्पृष्टकमिति कामसूत्रेषू उक्तम् ।

इतस्ततश्च यत्किंचित् उदाह्रियत केवलम् ।
दम्भब्रह्मणि निष्णातः नराञ्जानाति तत्त्वतः ॥ ४३ ॥

सञ्चारिभावा अन्ये हि जाता वीचिवदम्बुधौ ।
स्थायिनं दम्भमेवामी वर्धयन्त्युत्तरोत्तरम् ॥ ४४ ॥

अब्ध्युत्पन्नं जलं सर्वमब्धिमेव गतं, तथा ।
दम्भब्रह्ममहावाक्ये सर्वभावसमन्वयः ॥ ४५ ॥

सर्वे स्वोत्कर्षमिच्छन्ति यशोगुणधनादिषु ।
असत्स्वप्येषु तत्त्वेन वाञ्छन्त्याभासतोऽपि वा ॥ ४६ ॥

असच्च सद्वद् दम्भोऽसौ मायेव प्रतिभासयेत् ।
लोकसंवननाक्रान्तिक्रियाकार्यलमेव तत् ॥ ४७ ॥

संपाद्यः स्वप्रकाशोऽन्यैः पत्रिकासु सभासु च ।
भृत्यैः कृतज्ञैः कीर्तेर्वा नो चेद् हित्वा ह्रियं स्वयम् ॥ ४८ ॥

आत्मप्रशंसा राजाध्वा नास्त्येवात्मसमः सुहृत् ।
वदन्तु च हसन्त्वेके लभ्यं किं ह्रीमताधुना ॥ ४९ ॥

आत्मश्लाघादिरूपेऽसौ मन्दवेगेन चेष्टते ।
शाठ्यधौर्त्यादिनाम्ना तु परमोत्कटतां गतः ॥ ५० ॥

बालानन्यान् स्वयं बालः पीडयित्वा द्रुतं गतः ।
अन्यैस्ताडितमात्मानं मात्रेऽन्तः कथयत्यहो ॥ ५१ ॥

पुमांसो बहवो लोके तमेवोपायमाश्रिताः ।
अधरोत्तरयन्ति, स्वान् वदन्त्यन्यैर्विदूषितान् ॥ ५२ ॥

कोलाहलैश्चिरायास्मान् दूषयित्वा ततः क्षणात् ।
दैन्यं श्रिता नो निन्दन्ति परपक्षासहानिति ॥ ५३ ॥

अमी रुद्राक्षमार्जाराः नाटयन्तोऽतिदीनताम् ।
यद् धर्म बोधयन्त्यन्यान् एतत्तु न सहे प्रभो ॥ ५४ ॥

अस्मत्क्षेमैकवार्ताभिः कारुण्यभरपेशलाः ।
लक्ष्मीरलुण्टन्नस्माकं श्वेतशासक[1]जम्बुकाः ॥ ५५ ॥

स्वानेव दैवतीकर्तुं प्रजोपास्यत्वलोलुपाः ।
प्रचारयन्ति नास्तिक्यदर्शनं[2] राष्ट्रनायकाः[3] ॥ ५६ ॥

लोकसेवाप्रवादेन तांस्तान् सङ्घान्[4] प्रविश्य च ।
आत्मप्राधान्यसंमानलुब्धाः केचिच्चरन्ति हि ॥ ५७ ॥

परम्परागतो धर्मकर्ता देवालयेष्विति ।
देवस्वभक्षणोपायः कुलवित्तस्य वृद्धये ॥ ५८ ॥

देवालयनिभाः संस्था अद्यत्वेऽपि भवन्ति हि ।
राष्ट्रसेवा लोकसेवा विद्यानारीसमुन्नतिः ॥ ५९ ॥

नेतॄणां कीर्तिशेषाणां स्मृति[5]रित्यादिहेतवे ।
कियत्यो न भवन्त्यद्य संस्थाः सुनिधिभिः[6] सह ॥
निधिनिर्वाहिणां[7] कार्यदर्शिनां[8] भाग्यहेतवे ॥ ६० ॥

[1]पुरकोष्ठसभाः [2]राज्यशासकीयसभास्तथा ।
तासु श्रेष्ठा मन्त्रिसभा[3] सद्यस्सर्वार्थसिद्धये ॥ ६१ ॥

मन्त्रिमार्गो राजमार्गः नान्यः पन्था हि विद्यते ।
मन्त्रित्वमेव वाञ्छन्ति राजानोऽपि कुलागताः[4] ॥ ६२ ॥

बह्वृचः कक्ष्या[5] राज्यवादे[6] या काचिन्मन्त्रितां वहेत् ।
अङ्गत्वं तासु सर्वासु फलोदर्कं भविष्यति ॥ ६३ ॥

अतोऽद्य धीमता पित्रा राज्यतन्त्रोपजीविना ।
एष्टव्या बहवः पुत्राः पुत्र्यस्सम्बन्धिनस्तथा ॥ ६४ ॥

तत्तत्कक्ष्याङ्गताहेतोः वियसिऽपि मन्त्रिणाम् ।
नोत्सीदेदन्वयो येन राज्याङ्गे स्वकुटुम्बिनाम् ॥ ६५ ॥

सङ्घकार्ये प्रवृत्तेषु नास्ति कोऽप्यच्छलः शुचिः ।
तारतम्यं तु भवति सामर्थ्यं चैव गोपने ॥ ६६ ॥

कर्मान्तशालाः[7] संस्थाप्य प्रायः परधनोच्चयैः ।
आस्त्रीशिशुकुटुम्बीयान् निर्वाहे नामतो लिखन् ॥ ६७ ॥

गृह-वाहन-भोगादि भुञ्जन् शालाव्ययच्छलात् ।
वञ्चयन् राज्यकोशं च यन्त्रेन्द्रः[8] सुखमेधते ॥ ६८ ॥

[9]अप्रौढदेशानर्थादिवदान्या ऋद्धनीवृतः[10] ।
आधमर्ण्यान्नियन्ति स्वच्छायानुकृतिदासताम्[11] ॥ ६९ ॥

आढ्यो ग्रामप्रधानोऽभूद् ऋणं दत्वा कृशान् जनान् ।
प्रजगल्भे वशे स्थाप्य नयोऽसौ हि सनातनः ॥ ७० ॥

विद्यारोग्यादिमिषतः कैस्तवीयप्रचारकाः ।
धर्मान् विशिष्टान् प्राचीनान् क्रमशो नाशयन्ति हि ॥७१॥

स्वयं यद्दोषतो दुष्टाः तद्दोषं प्रकटं नराः ।
निन्दन्तः स्वान् रिरक्षन्ति निजनिन्दनपूर्वतः ॥ ७२ ॥

तदयं च पुरोभागी कविः परमदाम्भिकः ।
इति निन्दति मां यस्स दम्भराज्येऽभिषिच्यते ॥ ७३ ॥

करामलकवत् तत्त्वमिति दर्शयतो जनान् ।
सहते नैव लोकोऽयं स्वाज्ञाने केवलं लुठन् ॥ ७४ ॥

अयं मा वद तद्दोषं तेन मा विवदस्व च ।
अन्योन्यश्लाघनैर्लोके विजयध्वं नरा बुधाः ॥ ७५ ॥

दम्भस्य स्फुरणं जानन् गुणान् को वा समीहताम् ।
सदसद्द्वन्द्व दूरेत्याः ते जयन्ति यमीश्वराः ॥ ७६ ॥

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१. आंग्लाः राज्यकर्तारः (English rulers)
२. धर्मातीता नीतिः (Secularism and atheism)
३. देशनेतारः (National leaders)
४. मण्डलं, सभा, समितिः, संस्थाः (Associations, Societies, Organisations.)
५. मृतानां नेतॄणां प्रधानपुरुषाणां वा स्मारकाणि (Memorials to dead leaders and V. I. P. s.)
६. अनल्पः वित्तसंग्रहः (Large funds.)
७. कोषाध्यक्षाः (Treasurers).
८. कार्यवाहाः (Secretaries).

१. नगरपालिकाः, मंडल परिषदः (City councils, District Boards)
२. प्रादेशिक्यः विधानसभाः (State Assemblies)
३. राज्य केन्द्रे वा मंत्रिमण्डलानि (Ministry; cabinet.)
४. संस्थानाधिपाः (Heriditary Maharajahs)
५. पक्षाः (Parties)
६. राजनीति (Politics.)
७. उत्पादके-औद्योगिक-संस्थाः (Factories, Industrial Establishments.)
८. धनपतिः, प्रबन्धकः वा (Industrial magnate, Factery head.)
९. अविकसिताः देशाः । (अप्रगतिकाः) (Undeveloped Countries).
१०. समृद्धाः प्रगतिशीलाः च देशाः । (Affluent Countries)
११. जीवने तेषाम् अन्धानुकरणम् एव दास्यम् । (Slavery through imitative life.)

Dr. V. Raghavan,
Professor of Sanskrit

7, Srikrishnapuram St.,
Royapettah: : Madras.14.
Dt.19-12-'68.

Dear Dr. Satyavrat,

I sent you soon after my return to Madras a copy of my play Prataparudravijaya or Vidyanathavidambana. I am sending you today by the insured post note-books containing Sanskrit cantos of my Maha-Kavya on Muthuswami Dikshitar. I have just received your letter of 11-12-'68 and I am glad to know that the Journal devoted to Translation is interested in publishing something about my translation work.

My career as a writer may be said to have started actually with Translation and the first three publications which came out quickly, year after year, 1934-36, are the English translations of condensed versions of the Mahabharata, the Bhagavata and a collection of Sanskrit Prayers, Praises and Psalsm, all these three having been published by G.A.Natesan & Co., Madras. The second sustained translation work of mine related to the English short stories of the late Manjeri S.Eswaran, which I did into Tamil. Manjeri S.Eswaran who was for some time Secretary of the National Book Trust, was a wellknown writer of English poetry and short stories and we were class-mates in the College and I regularly translated his English short stories into Tamil and published them in xxx various Tamil journals. Some of them were also later collected into volumes of x Manjeri Eswaran's short stories in Tamil version. During x this time, I also translated and published in the Tamil Journals, Kalaimal, Silpasri etc. English articles on various subjects bearing on Indian Painting, Indian Art etc. Among the miscellaneous Tamil trnslations which I made in these journals were from Snskrit Subhashitas, stotras, verses of Sankara etc. Of the great Tamil National poet Subrahmanya Bharathi, I made Sanskrit translations, one of which might be mentioned, a humourous skit called 'Horses Horn' (Asva Srnga). This Sanskrit version was published a few years ago in Bharat Vani, Poona. I made also several Sanskrit translations from English poetry, from Grey and Keats (published in the Samskrita Pratibha, as you know), as also stray verses and prose passages from a variety of English writers also published in the Pratibha under the title

Anuvadaprakasa. My translation from Tolstoy (Andapramanakam Dhanyam) published in Pratibha is included by you in one of your Sanskrit collections. The most important translation work which did is The Indian Heritage, an anthology in English of selections from Sanskrit literature, Vedas, Upanishads, Epics etc., sponsored by the Unesco under the project of Representative classics of Nations. This was published with a foreword by the late Dr. Rajendra Prasad, by the Indian Institute of World Culture, Bangalore, on the occasion of the first meeting of the Unesco in Vignyan Bhavan, Delhi, 1955. This has gone into two editions. Among English to Sanskrit translations may also be mentioned, my Bharatam Advyatanam, Svastanam which is an English translation of Jawaharlal Nehru's Azad Memorial lectures and was commissioned by the National Book Trust; copies of this are now with the Central Sanskrit Board. Also several works of Sanskrit Hymnology have been brought out by me with English and Tamil translations (Kamakoti Koshasthanam, B.G.Paul & Co., Madras) In my Patel Memorial Lectures, The Great Integrators; Saint-Singers of India, the later part called the Anthology has many English translations of mine from Tamil hymnists and from Saint Tyagaraja. The Columbia University, New York, have brought a book called Sources of Indian Tradition in which about 100pages represents my contribution which includes English translations from Source-books in Sanskrit bearing on the fundamental conceptions in Sanskr of Hindi Thought and Philosophy. This book received the first Watumul Award in U.S. for publications on India.

For the Southern Languages Book Trust, Madras, I have brought out in Tamil a translation of selections from Somadeva's Kathasaritsagara. I have been translating Kathasaratisagara continuously and this part of my major translation work which would give the whole Kathasaritsagara in Tamil. Several portions of this have appeared serially in Tamil periodicals. Thus my translation work has been from Sanskrit to English and Tamil, from Tamil and English to Sanskrit, and from English to Tamil.

Students of mine have translated some of my contributions in English or Sanskrit into other South Indian Languages as well as in Hindi.

Yours sincerely,

(Dr.V.Raghavan)

To
Dr.Satyavrat,
Roop Nagar,
Delhi.

movements. My translation from Sanskrit [illegible]
published in [illegible]
tions. The most important translation [illegible] is the *Indian Heritage*, an anthology in English of selections from Sanskrit literature, Vedas, Upanishads, Epics etc., [illegible] of representative classics of Sanskrit. This was [illegible] word by the late Dr. Rajendra Prasad, by the Indian Institute of Culture, Bangalore, on the occasion of the [illegible] meeting of the [illegible] in Rashtrapati Bhavan, Delhi, 1956. This has gone into two editions. [illegible] English to Sanskrit translations may also be mentioned, my [illegible] [illegible] which is an English translation of [illegible] Nehru's [illegible] Memorial lectures [illegible] commissioned by the [illegible] Book Trust; copies of this are now with the Central [illegible]. Also several volumes of Sanskrit [illegible] have been brought out by [illegible] with English and Sanskrit [illegible] & Co., [illegible]) [illegible] lectures, [illegible] [illegible] of India, the first part [illegible] English translations of [illegible] The Columbia University, New York, have brought [illegible] [illegible] [illegible] which includes English translations from Sanskrit [illegible] on the fundamental conceptions [illegible] This book received the first [illegible] Award in U.S. [illegible] India.

For the Southern Languages Book Trust, Madras, I have [illegible] out in Tamil a [illegible] of selections from [illegible] I have been translating [illegible] continuously [illegible] my major [illegible] which would give the [illegible] in Tamil. Several [illegible] have appeared [illegible] in Tamil periodicals. [illegible] work has been from Sanskrit [illegible] and Tamil, from Tamil and English to Sanskrit, [illegible] English [illegible] [illegible] of mine have translated some of my contributions [illegible] or Sanskrit into other South Indian languages [illegible]

Yours sincerely,

[illegible]

॥ दम्भ-विभूतिः ॥

डॉ. वे. राघवः

स्तब्धग्रीवः पुरोदृष्टिः कदाचित्केकरेक्षणः ।
प्रायशोऽप्येडमूकश्च विकटश्च पदक्रमे ॥ १ ॥

अयं स पीवरो दम्भः स्थूलः प्रकटनामकः ।
घण्टापथे विवलगन्तं सर्वे जानन्त्यमुं स्फुटम् ॥ २ ॥

सूक्ष्मं तं दम्भमेवाहं बहुधेह विवर्त्तिनम् ।
अत्र प्रपञ्चयिष्यामि स्वान्यविज्ञानहेतवे ॥ ३ ।

शारीरवातकोपातिविकृत्या रहितस्स हि ।
ततः सूक्ष्मदृशामेव दृश्यो भवति यत्नतः ॥ ४ ॥

नास्तीह कोऽपि निर्दम्भः मात्राभेदोऽस्ति केवलम् ।
स्थूलदम्भं सूक्ष्मदम्भो निन्दन्व्यवहरत्यसौ ॥ ५ ॥

एको भावो महान्दम्भः पृथग् भावाननेकशः ।
व्याप्य भूतार्थतो नानानेपथ्यश्चेष्टते नृषु ॥ ६ ॥

दम्भावास्यमिदं सर्वं नेह नानास्ति किंचन ।
एकमेतत्परं तत्त्वं विद्वान् चरति सौख्यतः ॥ ७ ॥

यश्च कश्चिन्नृणां भावः या च काचिन्नृणां कृतिः ।
अन्तर्बहिश्च तत्सर्वं व्याप्य दम्भो विजंजिते ॥ ८ ॥

नीवारशूकवत् सर्वनराणां हृद्गुहाशयम् ।
अमुं दम्भं विजानाति यः कश्चन सुसूक्ष्मदृक् ॥ ९ ॥

नामरूपात्मकं यच्च भाववैविध्यमीक्ष्यते ।
तत्सर्वं नास्ति-मायैव दम्भे तत्त्वे विकल्प्यते ॥ १० ॥

एतदेवाद्वितीयं सत् दम्भाख्यं ब्रह्म वर्तते ।
भावप्रपञ्चस्सर्वोऽपि तत एव विवर्तते ॥ ११ ॥

यो वा को वास्तु भावस्स यो वा को वास्तु चाशयः ।
दम्भेन सर्व एवासावोतः प्रोतश्च दृश्यते ॥ १२ ॥

अत्रास्त्युपनिषद्विद्या कापि वाक्छलनामिका ।
दाम्भिका यत्प्रभावेन विजयन्तेऽत्र विश्वतः ॥ १३ ॥

प्रायेण तेषां वाक्येषु दृश्येते द्वे अलंकृती ।
पर्यायोक्तिरिति ख्याता व्याजोक्तिरिति च स्मृता ॥१४॥

कूटस्था दीक्षितास्ते नः पिता वाचस्पतिर्मम ।
पूर्व्येषु भक्तिरित्येवं कुलगर्वेण नट्यते ॥ १५ ॥

वेदान्ता गहनास्तर्कः श्रमसाध्यश्चिरादिति ।
शास्त्रप्रशंसा विदुषां स्वशङ्खाध्मानपद्धतिः ॥ १६ ॥

अत्युत्कृष्टा कृतिस्तस्य किन्तु मत्कृतिमेव सः ।
पामरस्स्तौति पश्येति पर्यायोक्तिर्निजस्तुतेः ॥ १७ ॥

अन्ये सूक्ष्माश्च पन्थानोऽप्यात्मश्लाघनसिद्धये ।
शतशस्सन्ति तेष्वेकः सूचितोऽत्र निदर्शनम् ॥ १८ ॥

स्वपुराणे निजाध्यायेष्वात्ममाहात्म्यखण्डतः ।
ऋजुनिर्लज्जमुखराः पठन्त्येकेचनानिशम् ॥ १९ ॥

याचको दानमाहात्म्यं स्तुवन्नायाति दायिनम् ।
श्लोकगृध्नुस्स दाता च स्तौति याचकवैदुषीम् ॥ २० ॥

आपत्कालाय पुत्राणां रक्षितव्यं धनं त्विति ।
अल्पव्ययमनीषाख्या वरीवर्ति कदर्यता ॥ २१ ॥

भुक्त्वा पर्युषितं केचित् देहदार्ढ्यवदावदाः ।
यतन्ते स्वमहातुच्छकृपणत्वं निगूहितुम् ॥ २२ ॥

मुहुर्निजोदरं चापि शोषयन्तोऽत्र केचन ।
व्रतोपवासैस्तिथिभिः भक्तिमन्तो भवन्ति हि ॥ २३ ॥

तत्तद्वैषयिकं कामं दारिद्र्यान्नैव विन्दताम् ।
सन्त्यागतेभ्यो मित्रेभ्यः वैराग्यपरमाः कथाः ॥ २४ ॥

तन्द्रां वदन्ति नैस्पृह्यं जाड्यं चापि तथा शमम् ।
अन्ये स्तुवन्ति चापल्यमुत्साहमिति केचन ॥ २५ ॥

कालः कष्टोऽयमल्पं वा कथंचिद्धनमर्जयेत् ।
इत्युद्योगितया कैश्चित् छाद्यते लुब्धतोल्बणा ॥ २६ ॥

ताडिताः केचिदबलाः अहिंसां वर्णयन्त्यहो ।
कौटिल्यं करणे केचित् लोकतन्त्राख्यया श्रिताः ॥ २७ ॥

आचारशोधनं व्याजः धर्मकोलाहलो बहिः ।
स्त्रीपुंसानां प्रमिलतां तत्त्वतो विटता फलम् ॥ २८ ॥

मैत्र्या परमया यत्तु प्रातिवेशिकवेश्मनि ।
चरन्ति केचित् तत् कश्चिदुपायः स्त्रीवशीकृतौ ॥२९॥

प्रातिवेशिकडिम्भानां लालनं गुणकीर्तनम् ।
तद्गृहे भक्ष्यपाकादि स्वादुतास्तवनं तथा ॥ ३० ॥

यतित्वं गृहवैद्यत्वं पाचकत्वं च भृत्यता ।
गानाध्यापकता किंच कुलश्रोत्रियतापि च ॥ ३१ ॥

इति दिङ्मात्रमुद्दिष्टं परिसंख्या न शक्यते ।
अनन्तो दृश्यते दम्भः कुलस्त्रीदूषणार्थकः ॥ ३२ ॥

गच्छन्ति वटवो नित्यं देवायतनमुत्सवे ।
उद्भूता भक्तिरेषां किं तत्र स्पृष्टक[1]माप्यते ॥ ३३ ॥

मैत्रीत्वव्याजसौहार्दमित्यादिच्छलमाश्रिताः ।
कलाशालासु बालाश्च बालिकाश्च विटन्ति हि ॥३४॥

असंबद्धं किमप्युक्त्वा पृष्टे केचिद्बुधोत्तमाः ।
कोऽप्याचार्यस्तथाप्याहेत्येवं तन्तुं वयन्ति हि ॥ ३५ ॥

असत्पक्षप्रतिष्ठाः केऽप्यात्मपक्षस्य तुच्छताम् ।
अभिप्रायस्वतन्त्रत्वनाम्ना धाष्टर्चेण बिभ्रति ॥ ३६ ॥

अपार्थकमुदाहृत्य मौढ्यपारम्यमात्मनः ।
नाङ्गीकुर्वन्ति केचिच्च तत्त्वं बहुमुखं न्विति ॥३७ ॥

कालधर्मान्निवांस्तांस्तान् शुभानपि न जानते ।
तद्बुद्धिजाड्यमास्तिक्यं प्रत्युत प्रवदन्ति हि ॥ ३८ ॥

स्वच्छपत्रे स्पष्टमुद्रे लब्धेऽपि ग्रन्थमुद्रणे ।
ताल एव पठामीति भक्ति तन्मनुते जनः ॥ ३९ ॥

कच्चरं वस्त्रमावास्य केचिद्वैदिकमानिनः ।
स्त्रीहेतोरुज्ज्वलं वेषं केचित् शौचं वदन्ति च ॥ ४० ॥

पाश्चात्याचारमोहिन्या कृष्टः केशावकर्त्तने ।
'स्नानसौकर्य' मस्त्यत्रेत्यम्बां वक्ति बटुः पटुः ॥ ४१ ॥

इति वादे च शीले च वाक्छलेनोपजीवति ।
बहुप्रकारो दम्भोऽसौ सत्यावरणमायिका ॥ ४२ ॥

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१. जनसंमर्दे स्त्रीपुंसानां संपद्यमानं शरीरैकदेशसंपर्कः स्पृष्टकमिति कामसूत्रेषू उक्तम् ।

इतस्ततश्च यत्किंचित् उदाह्रियत केवलम् ।
दम्भब्रह्मणि निष्णातः नराञ्जानाति तत्त्वतः ॥ ४३ ॥

सञ्चारिभावा अन्ये हि जाता वीचिवदम्बुधौ ।
स्थायिनं दम्भमेवामी वर्धयन्त्युत्तरोत्तरम् ॥ ४४ ॥

अब्ध्युत्पन्नं जलं सर्वमब्धिमेव गतं, तथा ।
दम्भब्रह्ममहावाक्ये सर्वभावसमन्वयः ॥ ४५ ॥

सर्वे स्वोत्कर्षमिच्छन्ति यशोगुणधनादिषु ।
असत्स्वप्येषु तत्त्वेन वाञ्छन्त्याभासतोऽपि वा ॥ ४६ ॥

असच्च सद्वद् दम्भोऽसौ मायेव प्रतिभासयेत् ।
लोकसंवननाक्रान्तिक्रियाकार्यलमेव तत् ॥ ४७ ॥

संपाद्यः स्वप्रकाशोऽन्यैः पत्रिकासु सभासु च ।
भृत्यैः कृतज्ञैः क्रीतैर्वा नो चेद् हित्वा ह्रियं स्वयम् ॥ ४८ ॥

आत्मप्रशंसा राजाध्वा नास्त्येवात्मसमः सुहृत् ।
वदन्तु च हसन्त्वेके लभ्यं किं ह्रीमताधुना ॥ ४९ ॥

आत्मश्लाघादिरूपेऽसौ मन्दवेगेन चेष्टते ।
शाठ्यधौर्त्यादिनाम्ना तु परमोत्कटतां गतः ॥ ५० ॥

बालानन्यान् स्वयं बालः पीडयित्वा द्रुतं गतः ।
अन्यैस्ताडितमात्मानं मात्रेऽन्तः कथयत्यहो ॥ ५१ ॥

पुमांसो बहवो लोके तमेवोपायमाश्रिताः ।
अधरोत्तरयन्ति, स्वान् वदन्त्यन्यैर्विदूषितान् ॥ ५२ ॥

कोलाहलैश्चिरायास्मान् दूषयित्वा ततः क्षणात् ।
दैन्यं श्रिता नो निन्दन्ति परपक्षासहानिति ॥ ५३ ॥

अमी रुद्राक्षमार्जाराः नाटयन्तोऽतिदीनताम् ।
यद् धर्मं बोधयन्त्यन्यान् एतत्तु न सहे प्रभो ॥ ५४ ॥

अस्मत्क्षेमैकवार्ताभिः कारुण्यभरपेशलाः ।
लक्ष्मीरलुण्टन्नस्माकं श्वेतशासक[1]जम्बुकाः ॥ ५५ ॥

स्वानेव दैवतीकर्तुं प्रजोपास्यत्वलोलुपाः ।
प्रचारयन्ति नास्तिक्यदर्शनं[2] राष्ट्रनायकाः[3] ॥ ५६ ॥

लोकसेवाप्रवादेन तांस्तान् सङ्घान्[4] प्रविश्य च ।
आत्मप्राधान्यसंमानलुब्धाः केचिच्चरन्ति हि ॥ ५७ ॥

परम्परागतो धर्मकर्ता देवालयेष्विति ।
देवस्वभक्षणोपायः कुलवित्तस्य वृद्धये ॥ ५८ ॥

देवालयनिभाः संस्था अद्यत्वेऽपि भवन्ति हि ।
राष्ट्रसेवा लोकसेवा विद्यानारीसमुन्नतिः ॥ ५९ ॥

नेतॄणां कीर्तिशेषाणां स्मृति[5]रित्यादिहेतवे ।
कियत्यो न भवन्त्यद्य संस्थाः सुनिधिभिः[6] सह ॥
निधिनिर्वाहिणां[7] कार्यदर्शिनां[8] भाग्यहेतवे ॥ ६० ॥

१. आंग्लाः राज्यकर्तारः (English rulers)
२. धर्मातीता नीतिः (Secularism and atheism)
३. देशनेतारः (National leaders)
४. मण्डलं, सभा, समितिः, संस्थाः (Associations, Societies, Organisations.)
५. मृतानां नेतॄणां प्रधानपुरुषाणां वा स्मारकाणि (Memorials to dead leaders and V. I. P. s.)
६. अनल्पः वित्तसंग्रहः (Large funds.)
७. कोषाध्यक्षाः (Treasurers).
८. कार्यवाहाः (Secretaries).

[1]पुरकोष्ठसभाः [2]राज्यशासकीयसभास्तथा ।
तासु श्रेष्ठा मन्त्रिसभा[3] सद्यस्सर्वार्थसिद्धये ॥ ६१ ॥

मन्त्रिमार्गो राजमार्गः नान्यः पन्था हि विद्यते ।
मन्त्रित्वमेव वाञ्छन्ति राजानोऽपि कुलागताः[4] ॥ ६२ ॥

बह्वृचः कक्ष्या[5] राज्यवादे[6] या काचिन्मन्त्रितां वहेत् ।
अङ्गत्वं तासु सर्वासु फलोदर्कं भविष्यति ॥ ६३ ॥

अतोऽद्य धीमता पित्रा राज्यतन्त्रोपजीविना ।
एष्टव्या बहवः पुत्राः पुत्र्यस्सम्बन्धिनस्तथा ॥ ६४ ॥

तत्तत्कक्ष्याङ्गताहेतोः विर्यासेऽपि मन्त्रिणाम् ।
नोत्सीदेदन्वयो येन राज्याङ्गे स्वकुटुम्बिनाम् ॥ ६५ ॥

सङ्घकार्ये प्रवृत्तेषु नास्ति कोऽप्यच्छलः शुचिः ।
तारतम्यं तु भवति सामर्थ्यं चैव गोपने ॥ ६६ ॥

कर्मान्तशालाः[7] संस्थाप्य प्रायः परधनोच्चयैः ।
आस्त्रीशिशुकुटुम्बीयान् निर्वाहे नामतो लिखन् ॥ ६७ ॥

गृह-वाहन-भोगादि भुञ्जन् शालाव्ययच्छलात् ।
वञ्चयन् राज्यकोशं च यन्त्रेन्द्रः[8] सुखमेधते ॥ ६८ ॥

[9]अप्रौढदेशानर्थादिवदान्या ऋद्धनीवृतः[10] ।
आधमर्ण्यान्नियन्ति स्वच्छायानुकृतिदासताम्[11] ॥ ६९ ॥

आढ्यो ग्रामप्रधानोऽभूद् ऋणं दत्वा कृशान् जनान् ।
प्रजगल्भे वशे स्थाप्य नयोऽसौ हि सनातनः ॥ ७० ॥

विद्यारोग्यादिमिषतः क्रैस्तवीयप्रचारकाः ।
धर्मान् विशिष्टान् प्राचीनान् क्रमशो नाशयन्ति हि ॥ ७१ ॥

स्वयं यद्दोषतो दुष्टाः तद्दोषं प्रकटं नराः ।
निन्दन्तः स्वान् रिरक्षन्ति निजनिन्दनपूर्वतः ॥ ७२ ॥

तदयं च पुरोभागी कविः परमदाम्भिकः ।
इति निन्दति मां यस्स दम्भराज्येऽभिषिच्यते ॥ ७३ ॥

करामलकवत् तत्त्वमिति दर्शयतो जनान् ।
सहते नैव लोकोऽयं स्वाज्ञाने केवलं लुठन् ॥ ७४ ॥

अयं मा वद तद्दोषं तेन मा विवदस्व च ।
अन्योन्यश्लाघनैर्लोके विजयध्वं नरा बुधाः ॥ ७५ ॥

दम्भस्य स्फुरणं जानन् गुणान् को वा समीहताम् ।
सदसद्द्वन्द्व दूरेत्याः ते जयन्ति यमीश्वराः ॥ ७६ ॥

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१. नगरपालिकाः, मंडल परिषदः (City councils, District Boards)
२. प्रादेशिक्यः विधानसभाः (State Assemblies)
३. राज्य केन्द्रे वा मंत्रिमण्डलानि (Ministry; cabinet.)
४. संस्थानाधिपाः (Heriditary Maharajahs)
५. पक्षाः (Parties)
६. राजनीति (Politics.)
७. उत्पादके-औद्योगिक-संस्थाः (Factories, Industrial Establishments.)
८. धनपतिः, प्रबन्धकः वा (Industrial magnate, Factery head.)
९. अविकसिताः देशाः। (अप्रगतिकाः) (Undeveloped Countries).
१०. समृद्धाः प्रगतिशीलाः चदेशाः। (Affluent Countries)
११. जीवने तेषाम् अन्धानुकरणम् एव दास्यम्। (Slavery through imitative life.)

"विश्व-संस्कृत-महासम्मेलनं"

(काशी नगरे)

म. म. पं. राज, पं. श्यामकुमार आचार्य, ऐडवोकेट,
मंत्री, भारतीय विद्याप्रचार समितिः (राज्यपंजीकृता)

सादर सूचयामि सर्वान् संस्कृत-पंडितान् संस्कृत-हितैषिणः, यत् अस्य वर्षस्य कदाचित् अन्तिमे मासे एकं वृहत् "विश्व-संस्कृत-महासम्मेलनं" भारतीय-विद्या-प्रचार-समितेः तत्वावधाने काशीनगरे (वाराणसी उ. प्र.) भवेत्। इदं महासम्मेलनं कदाचित् ४ दिनानि यावत् अधिकं वा प्रचलेत् यथावसरं। अस्मिन् विषये तिथि-निश्चयः शीघ्रं करिष्यते समितेः कार्यकारिसभया, यस्याः अधिवेशनं ४ अक्टूबर १९७० तिथौ भवेत्, रविवासरे ३-वादने सायंकाले। तदा समितेः 'निर्वाचनं' अपि भवेत् 'साधारण सभायां'। अस्मिन् विषये सर्वा सूचना दास्यते शीघ्रं सदस्येभ्यः। इदं तु ज्ञात-वृत्तं एव, यत् षड् 'अखिल-भारतीय-संस्कृत-महासम्मेलनानि' जातानि गतेषु वर्षेषु समितेः तत्वावधाने, मम मन्त्रित्वकाले। कदाचित् कयाऽपि अन्यया संस्कृत-संस्थया एतादृशानि सम्मेलनानि नहि कृतानि। अन्तिमे महासम्मेलने 'संस्कृतं' राष्ट्रभाषा उद्घोषिता भारतस्य, यथा तत् आसीत् प्राचीन-भारते। तदा संस्कृतं अस्माकं भारतीयानां 'मातृ-राष्ट्र-राज-शिक्षाभाषा' आसीत्, विश्वे च 'विश्व भाषा' इत्यस्ति 'निर्विवादं ऐतिहासिकं तथ्यं।' भारतीया भाषा 'संस्कृतं' इदानीं अपि 'भारती', यतः सर्वस्मिन् भारते संस्कृत-विद्वांसः मिलन्ति। कोऽपि प्रान्तः भारतभागः वा नास्ति, यत्र 'संस्कृतज्ञाः' न मिलेयुः। संस्कृतसाहित्यं सर्वलोक-परलोक विद्या-व्यापि। इदं अपि एकं अतर्क्यं प्रमाणं, यत् संस्कृतं पुरा जनभाषा आसीत्। जनभाषा 'मातृभाषा' भवति प्रायशः लोके।

समितेः उद्देश्यं

समितेः उद्देश्यं प्रायः ४० वर्षेभ्यः इदं अस्ति, यत् प्रथमं संस्कृतं 'जनभाषा' भवेत् पूर्ववत्, तदनन्तरं 'मातृभाषा' यथा पुराकाले आसीत्। यदि सर्वेषां संस्कृतज्ञानां संस्कृतं 'दैनिक-व्यवहार भाषा' भवेत्। तदा किञ्चित्कालानन्तरं 'जनभाषा' स्यात् इति निश्चप्रचं।

परन्तु 'कीदृशं संस्कृतं' जनभाषा स्यात्

अयं प्रश्नः गम्भीरतया विचारितः समित्या, यत् 'कीदृशं संस्कृतं' भवेत् येन सरलतया 'जनभाषा' स्यात्। इदं विचारितं समित्या, यत् 'सर्वासां संसारस्य जीवित-भाषाणां' इयं 'लेखन-भाषण-परिपाटी' यत् यथासाध्यं 'वाक्यानां पदानि पृथक् विद्यन्ते', येन वक्तुः लेखकस्य वा 'अभिप्रायः' सहजतया सुविदितः स्यात्। परस्परं भाषायाः प्रयोगः 'सुबोधाय' भवति, न तु 'दुर्बोधाय', यतः दुर्बोधाय भवेत् चेत्, तदा मौनं वरं। याः भाषाः, महोन्नताः अपि, 'दैनिक-व्यवहारे' नहि प्रयुज्यन्ते, ताः 'ग्रन्थगताः मृताः वा' इति कथ्यन्ते, यतः 'भाष्यते जनैः इति भाषा भवति।' दौर्भाग्यवशात् संस्कृतं अद्य नहि प्रयुज्यते दैनिक-व्यवहारेषु कुत्र अपि भारतवर्षे, तस्य उद्गमस्थाने। यदि 'संस्कृतं' प्रयुक्तं स्यात् न्यूनातिन्यूनं संस्कृत-पंडितैः, तदा तेषां कृते तु संस्कृतं 'मृतं' न भवेत्। भाषणेन, व्यवहारेण 'सरलत्वं, सुबोधत्वं तु स्वत एव आगच्छेत् संस्कृते' अत्र संदेहलेशोऽपि नास्ति। तदा संस्कृतज्ञैः स्व-स्व-क्षेत्रीयभाषाणां व्यवहार-त्यागः आवश्यकः भवेत्, यद्यपि ताः क्षेत्रीयभाषाः संस्कृतस्य एव 'भ्रंशाः' सन्ति। यदि शनैः शनैः इमाः क्षेत्रीय-भाषाः 'संस्कृत-भ्रंशाः' शुद्धसंस्कृतरूपे नीताः स्युः संस्कृतज्ञैः, तदा अयं अपि एकः उपायः, येन संस्कृतं भूयोऽपि भाषणभाषा जनभाषा स्यात् भारतस्य। मया पुस्तकं-एकं रचितं अस्मिन् विषये 'कीदृशं संस्कृतम्?' तथा 'मूलं संस्कृतम्', यत् केन मार्गेण संस्कृतं 'आधुनिकं, सरलं, सुबोधं च' भवितुं अर्हति। सौभाग्यं, यत् मम प्रदर्शितः सुधारमार्गः, व्याकरण-सम्मतः, प्रायः स्वीकृतः विद्वद्भिः, यतः मम 'मूलं संस्कृतम्' एमए कक्षासु पाठ्यते आगरा-विश्वविद्यालये, तथा अन्यत्र अपि। मया तु अन्तिमरूपेण कथ्यते, यत् वाक्यपदेषु यथासाध्यं सन्धिः न कृतः स्यात् तदा अद्य संस्कृतं राष्ट्रभाषा भवितुं अर्हति भारतस्य।' 'मः अनुस्वारः' इति सूत्रबलात् हलन्त 'म्' दातुं शक्यते अचि परे सति, न मम कोऽपि विरोधः।

शासनं विरोधि संस्कृतस्य

दौर्भाग्यवशात् केन्द्रिय-प्रदेश-शासनानि संस्कृत-विरुद्धानि। यतः केन्द्रशासनस्य 'त्रिभाषा-सूत्रे' संस्कृत-स्थानं कुत्र अपि भवितुं नहि अर्हति। विदेशेषु यत् 'स्थानं संस्कृतस्य' तत् भारते नास्ति। परन्तु 'संस्कृत-वेद-मार्गेण' एव भारत-विश्व-उन्नतिः सम्भवा, इति नः विश्वासः, अतः आवश्यकं 'विश्व-संस्कृत-महासम्मेलनं' काशी नगरे, कथित-संस्कृत-केन्द्रे।' तत्र इमे सर्वे प्रश्नाः विचारपथे नीताः स्युः। इत्यलं विस्तरेण।

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कोकिलनिर्वेदः

डॉ. वे. राघवः (मद्रास)

सखा— कोकिल, कोकिल, कोमलगलयुत !
कोकिल, कोकिल, मञ्जुलपञ्चम ! ।
कोकिल, माधवचूतविहार
कोकिल, मन्मथविजयसुमागध ।
कोकिलपोतक, कुत्र गलस्तव ?
श्राम्यसि ताम्यसि सीदसि किं भोः ॥

कोकिलः— हृदयालुसन्मित्र मात्रा वियुक्तः
ईर्ष्यालुकरटौघरटनैर्म्रियेऽत्र ।

सखा— कोकिल, धारय समयं क्षमया
रोहति पत्रं स्वैरं यास्यसि ।

कोकिलः— नायं वसन्तो न च वा रसाले
अङ्कूरितं मे किसलं क्व यानि ।

सखा— कोकिल, नूनं चक्रगति त्वं
माधवभाग्यं नचिरात्प्राप्स्यसि ।
एते वयमिह भव्याशंसाः
तावकपञ्चमगीत्युत्कण्ठाः ॥

कोकिलः— अङ्ग त्वदाभाः विरलाः प्रपञ्चे
सत्स्यामि चात्रैव कान्तारकोणे ।
को वाऽत्र शुश्रूषुरनुभावशीलः
को वा रसं वेत्ति गास्यामि कस्मै ॥
माहात्म्यगर्वान्धमृगराजसदसि
प्रविविक्षया किं ? विरसाः शिवास्ते ।
करटावलिर्हन्त रटनैरसूय-
त्यपि हन्त विपिनं जडमेव सकलम् ॥
अजवच्च यदि केऽपि शृणुयुः किमेतैः
खरकर्णगानेन गल एव शुष्कः ।
स्वयमेव गीतेऽपि केषांचनात्र
श्रवणं च कियते न भाराय भवति ॥
अयि सौम्य ! न हि जन्म गुण्यं सुखाय
बलवान् महेशोऽपि लोको बलीयान् ।
अजनिर्वरिष्ठा यदि सा न, जन्तोः
शिशुभाव एवेह मरणं वरीयः ॥

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बालानां कृते

ब्रह्मचर्य-निष्ठा

पुरा किल इंग्लंडदेशे 'कॅव्हेंडिश' नामा पुरुषो बभूव। तस्य शैशवे एव तस्य माता दिवं जगाम। तदाऽरभ्य सः पित्रा एव वर्धितः। सोऽपि एकाकी एव क्रीडनकैस्सह रेमे। बाल्येऽपि अन्यबालकानां इव मित्रैस्सह क्रीडने वा संपर्केऽपि तस्य रुचिः न दृष्टा। शालायां सः अनासक्तः इतरैः असंपृक्तः तस्थौ।

यौवनं प्राप्यापि हि सः स्त्रीभिः सह भाषणमपि न चक्रे। महाविद्यालये विज्ञानम् अधीत्य सः यूरोप-पर्यटनं चकार। तदा सः अति-स्नातक-(द्रष्टा) पदवीं लेभे। पुरा काले विद्यापीठीय-परीक्षोत्तीर्ण-छात्रेभ्यो देशपर्यटनादूर्ध्वमेव पदव्यः देयाः तस्थुः। अस्मद्देशेऽपि पुरा देशपर्यटनं, पंडितमैत्री, सभासंचारः एतत्त्रयं स्नातकानां शिक्षणस्य-पूर्णतया द्योतकम् आवश्यकम् अङ्गम् आस।

तस्मिन्नेव काले तस्य अपुत्रः धनाढ्यः पितृव्यः स्वकीयाम् एकलक्ष-पौंडमितां संपदं मृत्युपत्रेण तस्मै समर्प्य पंचत्वं जगाम। तां लब्ध्वा तु सः अतीव अंतर्मुखो बभूव। सः स्वकीय-कार्यार्थे केवलं सेवकद्वयं ररक्ष। ताभ्यां सहापि सः केवलं कर्गजे लिखित्वा व्यवहारं चकार। परं तस्य विज्ञानाध्ययने रुचिः आस। सर्वकालं स्वकीये कक्षे वैज्ञानिक-ग्रंथानां पठने वा वैज्ञानिक-समस्यानां चिंतने सः अनयत् कालम्। यदाकदाचित् वैज्ञानिकानां सभायां गत्वा स्वचिंतनोपलब्ध-सत्यानि प्राकाशयत। तत्रापि स्त्रीसदस्यां वार्तालाप-चिकीर्षुम् अन्यथा वा आत्मनः समीपम् आयांतीं दृष्ट्वा झटिति सभां त्यक्त्वा स्वगृहं प्रतस्थे। पुरुषसदस्यैः साकमपि केवलं कार्यमात्रं वार्तालापं कुर्वाणः आस।

सः स्वकीयाध्ययनकक्षे एकं गुप्तद्वारं ततः नगराद् बहिर्गन्तुमेकं भूगर्भमार्गं च चकार। सेवकसकाशात् 'कश्चिद् द्रष्टुं आगतः सज्जनः' इति श्रुत्वैव गुप्तद्वारेण पलायनं चक्रे। सः नित्यं प्रातः सायं नरान् बहिः जनविवर्जिते पथि भ्रमणं चक्रे। एकदा इत्थमेव प्रातः काले भ्रमणं कुर्वाणः सः पृष्ठतः एकम् उन्मत्तं वृषभम् आयान्तं तथैव अग्रे एकां कृषक-बालिकां गच्छंतीं ददर्श। वृषभं समीपमायांतं दृष्ट्वा सः तालिकावादनेन आक्रोशेन च तां सावधानां कर्तुं प्रायतत। परं स्व-क्षेत्रे गच्छंती अन्यमनस्का सा तं न शुश्राव। वृषभं तु निकटमेव प्राप्तं दृष्ट्वा अग्रे पदं निधाय तां करेण धृत्वा कर्षयित्वैव सः वृषभमार्गात् दूरां चकार। परं तत्क्षणे एव तस्य मनः 'हन्त, ब्रह्मचर्यं भग्नम्' इति विचारेण पश्चात्तापयुक्तं बभूव। ततः एव निर्वृत्य द्रुतगत्या स्वगृहं गत्वा, भयभीतः इव सर्वाङ्गे स्वेदरोमांचयुक्तः ज्वरग्रस्तः, सः सुष्वाप। द्वितीये दिने सः स्वस्थो बभूव। परंतु ततः ऊर्ध्वं सः गृहाद् बहिर्गमनमेव तत्याज। एष तस्य वार्धक्यावस्थायाः प्रसंगः आस।

(एषा कथा अस्मान्भरतराजः दयावशतायां हरिणासक्तेश्च हरिणजन्मन्यपि असङ्गवृत्तेः कथां स्मारयति।)

इंग्लंडदेशे अद्यावधि 'कॅव्हेंडिश-प्रयोगशाला' नाम्नी संस्था प्रचलति। सः विद्युच्चुंबकीय-लहरीनां अध्ययने विख्यातः आस। सः कदाऽपि धर्मयोगविषयकां वार्तामपि न चकार।

परम् इत्थं ब्रह्मचर्यपालने दत्तचित्ताः साधवः अपि विरलाः एव लभ्यंते। अहो बलवन्तः अस्य पूर्वजन्मसंस्काराः।

शिशुगीतम् २

एहि शुभालोक

एहि एहि दीप
एहि शुभालोक।
धियं देहि दीप
श्रियं देहि दीप।
एहि शुभालोक—

के. रा. जो.

(द्वितीयपृष्ठतः)

अज्ञातवासं स्वीकृत्य माधवनाथः साधनामारभत। अखिले भारते व्यचरत् सः। नवनाथानामाशिर्वादाः प्रत्यक्षं प्राप्ताः तेन। महतां साधूनां कृते प्रकटोऽभवत् सः।

तथा भूतेषु सांसारिकेषु व्यवहारेषु वर्तमानेनापि तेन परमार्थप्रपञ्चः साधु साधितः। अशेषो महाराष्ट्र देशः तस्यालौकिकेन सामर्थ्येण प्रभावितो भूत्वा तमभजत्। निर्धनाः धनिकाः नृपादयश्च सर्वे कृतार्थाः अभवन्। अलसाः उद्योगिनो भूताः। केचित् विशिष्टाः साधकाः योगमार्गमारूढवन्तः। यज्ञयागादयः सम्पन्नाः अभवन् मन्दिराणि निर्मितानि च। सात्विकं स्वल्पाहारं कृत्वा आत्मनः तेजोमयीं कायां सः परोपकारार्थं जनानां समुद्धारणार्थं च समर्पितवान्।

गच्छता कालेन इंदूर नगरे श्रीनाथमन्दिरस्य निर्माणं कृतं भक्तजनैः। भाव्यानि प्रसादचिह्नानि दृष्टिपथमागतानि।

श्रीनाथमन्दिरस्य सुचारुरूपेण कार्य सञ्चलनार्थं निश्चितं संविधानं रचितं तदनुसारमिदानीं सर्वं कार्यमनुष्ठीयते।

मम सद्गुरोः प्रसादतः प्रबुद्धाः ज्ञानदर्शनमज्ञानास्तु कल्याणाय आशिषः लब्धवन्तः। अशीतितमे वर्षे अयं स माधवनाथः अनन्ते अन्तर्हितोऽभवत्।

अद्यापि व्यक्ताव्यक्तरूपेण लोकोद्धाराय लोकहिताय च निश्चयेन मार्गदर्शनं चलत्येव।

अतः

कीर्तनं वाचया कृत्वा
रूपं ध्यात्वा गुणान्स्मरन्।
लभेत दर्शनं स्वप्ने
प्रत्यक्षानुभवाय च॥

संस्कृत-भाषा-प्रचारिणी-सभायाः इदं साप्ताहिकं पत्रं श्री. पां. ना. बनहट्टी महोदयेन नारायण-मुद्रणालयं नागपुरम् इत्यत्र मुद्रितं, 'संस्कृत-भवितव्यम्' कार्यालयः मोर-हिन्दी-भवनम्, नागपुरम् इत्यत्र प्रा. दि. वि. वराडपांडे-महोदयेन प्रकाशितां च नीतम्।

Dr. V. Raghavan

महाराष्ट्र–मध्यप्रदेश–मद्रास–आन्ध्र–शासन–पुरस्कृतं साप्ताहिकं

पञ्जीकृत–क्रमांक: एन् १२०४
दूरध्वनि–क्रमांक: २२३५७

संस्कृत-भाषा-प्रचारि-सभायाः मुखपत्रम्

संस्कृत-भवितव्यम्

अद्यतनं सुभाषितम्

सूफी साधोः सूक्तिः

एकः साधकः–"नित्यं भ्रमामि यन्नदीजलवन्मयि
अपि न वर्णो न गंधो वा उद्भवेत्।"
साधुः उत्तरति–"किं न स्थिरः समुद्रः एव भवसि? येन हि
न वर्णः न गंधः वा ते परिवर्तेत।"

सूफी साधुः बायजीद बस्तामी।

डॉ. के. रा. जोशी, एम्. ए., पीएच्. डी., साहित्याचार्यः
प्रा. दि. वि. वराडपांडे, एम्. ए.

वर्षम् २०, अंकः १५–१६] नागपुरम्, शनिवारः, दिनाङ्कः २२–८–७०, सौर श्रावण ३१, शके १८९२ [वार्षिकं मूल्यम् रु. ६

वार्ता-विहारः

संस्कृत–पाठ्यक्रम–मण्डलस्य अध्यक्षपदे प्रा. आष्टीकराः

नागपुर–विश्वविद्यालये संस्कृत-पाठ्यक्रम–मण्डलस्य अध्यक्षपदे प्रा. म. भा. आष्टीकर-महाशयाः निर्वाचिताः सन्ति। संस्कृत–पाठ्यक्रम–मण्डलस्य प्रतिनिधित्वेन डॉ. के. रा. जोशी, प्रा. वि. श्री. भाण्डारी–महाशययोः कला-शाखा-मण्डले (फॅकल्टी ऑफ आर्टस्) निर्वाचनं संजातम्। निर्वाचितान् वयं सबहुमानम् अभिनन्दामः।

संस्कृत–प्राध्यापक–समितेः अध्यक्षपदे डॉ. लिमये–महाशयाः

ऐषमः नागपुर–विश्वविद्यालय-संस्कृत–प्राध्यापक–समितेः अध्यक्ष-पदे डॉ. श्री. कृ. लिमये–महाशयानाम् ऐकमत्येन निर्वाचनं संवृतम्। कार्यवाहपदे प्रा. गु. वा. पिंपळापुरे महाशयाः सहकार्यवाहपदे प्रा. कु. कमल-बूट–महाशयाः निर्वाचिताः तिष्ठन्ति। सगौरवम् अभिनन्दनम् ऐकमत्येन निर्वाचितानाम्।

दोष–प्रामजनम्

सं. भवितव्यस्य गतांके महाराष्ट्र–शिक्षामंत्रिणं द्रष्टुं गते शिष्टमण्डले प्रा. स. गो. सोमलवाराणां नामनिर्देशः अनवधानतया विस्मृतः। तदर्थं गुरुवर्याणां क्षमां संप्रार्थ्य समुचितं दोषप्रमार्जनं क्रियते संपादकेन।

संस्कृत-दिवस-निमित्तम्

केन्द्रशासनादेशात् रक्षाबंधन–दिवसे (श्रावण पौर्णिमास्यां) संस्कृतदिवसः पालनीयः अभवत् ससमारंभम्। तन्निमित्तेन च संस्कृतपुस्तकानां प्रदर्शनं, संस्कृते नाट्य – गान – कथाकथनादिकं विदुषां संस्कृतस्य सर्वविध–महत्वविषये व्याख्यान–प्रवचनं, वेदविदां सत्कारः, एतादृशाः कार्यक्रमाः कर्तुं सूचिताः शासनेन। संस्कृत–प्रचारसंस्थाः एतत् सर्वं यथाशक्ति कुर्वन्ति एव सर्वदा। शासनस्य अनुकूला प्रवृत्तिः तावत् अभिनंदनीया। शासनगताः नेतारः एव संस्कृतस्य महत्वविषये परिचिताः कार्याः भवन्ति इति वयं मन्यामहे। अत एव अभिनंदामः केन्द्रशासनं श्रीमताम् उपराष्ट्रपतीना गोपालस्वरूप – पाठक–महोदयानाम् आध्यक्षे दिल्लीनगरे (मावळंकर सभागृहे) संस्कृत-दिवस निमित्तं सभासमायोजनार्थम्। डॉ. कर्णसिंह महोदयानां प्रेरणया इदं प्रावर्तत इति ते अपि अभिनंदनीयाः।

प्रा. सावळापुरकराणां भाषणम्

भोसला वेदशास्त्र महाविद्यालये संस्कृत–दिन निमित्तं बालानां व्यवहार – संस्कृतमय–भाषणानि आयोजितानि आसन्। तत्र अध्यक्षत्वेन भाषमाणाः प्रा. पां. कृ. सावळापुरकर महोदयाः अवोचन्–

ये संस्कृतं पठन्ति तेषाम् एव पुरतः संस्कृतस्य माहात्म्यं महत्वम् उपयोगाः च गीयन्ते इति अनावश्यकम्। वस्तुतः संस्कृतविरोधिनां अथवा तत्र उदासीनानाम् एव पुरतः तेषां तेषां भाषासु (न संस्कृते) विद्वद्भिः प्रवचनं कर्तव्यम्। अत एव मराठीभाषया एव संस्कृतस्य बहुविधं महत्वं मया कथ्यते।

प्रादेशिकभाषाणां जननी पोषणकर्त्री च इति यथा संस्कृतभाषा महनीया तथैव पुरातनात् कालात् विचारमंथनस्य निष्कर्षाः अनेक – शास्त्रसाहित्ये काव्य–नाट्यादिवाङ्मये च संस्कृते एव संगृहीताः तिष्ठन्ति। अद्य प्रवर्तमानः अतिनूतनः अपि विचारः केनचित् रूपेण संस्कृतवाङ्मये अवलोक्यते एव। अथ च सद्यः विज्ञान–तंत्रविद्यादिषु यः जनतायाः समादरः दृश्यते तस्य पारिभाषिक–शब्दावली बल-रा प्रयोगिनी संस्कृतेन . सुलभ भवेत्। राजमान्या शास्त्रम एव भाषा जनः आद्रियते शास्त्राणां भाषा तु भारते संस्कृतम् अ अस्ति अपि। परं तस्य राजम संप्रति अभिनन्द्या तिष्ठति। साहाय्येन विना अपि (विना एव वा) संस्कृतप्रचारः अत्यावश्यकः। तत्साहाय्येन तावत् "अधिकस्य अधिकं फलं" सम्पत्स्यते इति।

छायाचित्रस्य अनावरणम्

कै. सौ. सुरुचिः बी. ए. पदवी भूषिता, समचिकित्सा (होमिओपथी) जीवनरसायनचिकित्सा (बायोकेमिक्स) शास्त्रयोः पारंगता (डी. एच्. बी), बाल-शिक्षणपद्धती विनीता प्राप्तोपाधिका च नागपुरस्य प्राथमिकपूर्व–अध्यापन मंदिरे शिशुचिकित्सिका, शैक्षणिक – मानस – शास्त्रस्य च व्याख्यात्री आसीत्। तत्र तस्याः छायाचित्रस्य अनावरणं पद्मश्रिया विराजितायाः श्रीमत्याः कमलाताई हॉस्पेट महोदयायाः हस्तेन जातम्। संबंधितानां बहूना स्त्री पुरुषाणां भाषणानि तस्याः गुण-गौरवपराणि हृदयस्पर्शीनि अभवन्।

कै. म. म. बालशास्त्रि हरदासानां द्वितीया पुण्यतिथिः

संस्कृतक्षेत्रे सुविख्यातः नाग-पुरस्थः विशालबुद्धिः चतुरस्र पंडितः वाग्मी म. म. बालशास्त्री हरदासः भोसला वेदशास्त्र महा-विद्यालय–समितेः अध्यक्षः आसीत् दक्षिणामूर्ति–मंदिरस्य मठाधीशः अनेक-ग्रंथानां लेखकः, हिंदुमहासभायाः कार्यकर्ता प्रचारकः, महाराष्ट्र संस्कृत परिषदः अध्यक्षः च अतिष्ठत्। तस्य द्वितीय–पुण्य-तिथौ भोसला वेदशास्त्र महाविद्यालये श्रद्धांजलि-समर्पण रूपाणि भाषणानि डॉ. ग. त्र्यं. देशपांडे, प्राचार्य दि. वि. वराडपांडे, डॉ. के. रा. जोशी तथा प्रा. शास्त्री प्रभृतीनां जातानि। बाल–शास्त्रिणां पुरातनाः गुरवः श्री. ज. मा. कायंदे महाशयाः अध्यक्षाः आसन्। तैः अपि शास्त्रिणां बाल्यस्य, विशालस्य तद्विकासस्य च कथाः श्राविताः एतादृशानां स्मरणं स्फूर्तिप्रदं भवतु स्वकर्तव्य-करणें इति निवेदितम्।

खेदप्रदानि निधनानि

१. डॉ. सौ. इरावती कर्वे

भारतस्य समाजशास्त्रीयं विज्ञान संशोधन–गवेषणादिभिः आलोड्य प्रगटीकरणे तत्र सदैव निरता महाराष्ट्रीया विदुषी डॉ. सौ. इरावती कर्वे-महोदया अकाल-निधनं प्राप्त इति खेदकरी वार्ता। महाभारतस्य समाजशास्त्रदृष्टया सम्यक् अध्ययनं पर्यालोचनं च तया कृतम् आसीत् अनेके ग्रंथाः निबंधाः च तया लिखिताः सन्ति।

२. श्री. मनोहरभाई पटेलः

विदर्भेषु गोंदानगरे धूम्रवर्तिका-व्यापारे संगृहीतवित्तः कोटयधीशः श्रीमान् मनोहरभाई पटेल–महाशयः अकाले पंचत्वं गतः इति खिद्यामहे। सः शिक्षणसंस्था विषये अतीव उदारः आसीत्। अनेकाः संस्थाः तेन संचालिताः सन्ति।

प्रा. दि. वि. वराडपाण्डे–महाशयानां कन्यावियोगः।

सं. भवितव्य संपादकानां प्रा. दि. वि. वराडपाण्डे–महाशयानां ज्येष्ठा, सौभाग्यसंपन्ना, सौ. सुरुचि–गिजरेनाम्नी कन्या तरुणे वयसि अकालमृत्युना कवलिता। तस्याः निधन–दुःखेन परं पीडितेषु आप्तजनेषु शोकसहनाय धैर्यं परमेशः करोतु। सं. भवितव्य-परिवारः तेषां दुःखे संविभागम् अनुतिष्ठति।

संस्कृतं संस्कृतेर्मूलम् ।

संस्कृत-भवितव्यम्

संवत् २०२६. श्रावण कृष्ण ६

तावदेव प्रतिष्ठा स्याद् भारतस्य महीतले ।
ज्ञानामृतमयी यावत् सेव्यते सुरभारती ॥

संस्कृत-दिवसः

ऐषमः अपि भारतशासनेन आभारतं श्रावण पूर्णिमायाम् संस्कृत-दिवसः मानयितव्यः इति आदेशः प्रसारितः। गते सप्ताहे तदनुरोधेन यत्र तत्र भाषणसमारम्भाः संमेलनादीनि वा यथारुचि यथाशक्ति लोकैः अनुष्ठितानि । संस्कृत-महिम्नः स्तोत्रं यथाबलं व्याख्यातृभिः गीतम् । परम् एतत् शृण्वतः सामान्य-नागरिकस्य विचित्रा खलु स्थितिः भवति । सर्वं वर्षं सुखं शयानः अयं समाजः सहसा जागरितः संस्कृत-विषये भूतावेशन्यायेन किमपि अश्रुतचरं किमर्थं ब्रूते इति ज्ञातुं सः न प्रभवति । दैनिक-कार्यात् क्षणं विरमन् ईषद् विस्मयाकुलः प्राकृतः जनः पुनः स्वकार्ये रमते ।

सुयोग्यः उपक्रमः

एवं गते अपि संस्कृत-संमानहेतुः अयं शासकीयः उपक्रमः सर्वथा वृथा तिष्ठति इति न मन्यामहे । शासकानां हृदये क्वचित् कोणे स्थिता संस्कृत-विषयिणी आदरभावना अनेन प्रकाशते । अनेन कार्यक्रमेण वयं संस्कृतविषये यद् अस्माभिः गते वर्षे कृतं तस्य चिन्तनं कर्तुं प्रभवामः । अपि च आगामिनि वर्षे यत् कार्यं तस्य निश्चयं कर्तुं प्रभवामः । इदं सिंहावलोकनं नः संस्कृत-प्रियाणां नितराम् आवश्यकम् । वयं जीवनार्थे यस्मिन् कस्मिन् अपि क्षेत्रे श्राम्यामः । परं संस्कृत-साहित्यज्ञानं देशकल्याणस्य निधानम् इति भावना नः बलवत् प्रवर्तयितुम् अर्हति । वयं स्वानुभवेन इदं लिखामः यत् नागपुरे संस्कृत-वाग्विलास मण्डलस्य साप्ताहिके अधिवेशने ये खलु सज्जनाः आगच्छन्ति ये वा क्वचन सभाकार्यालये द्रष्टुं समागच्छन्ति तेषु अधिकतराः जीवने संस्कृताध्यापनेन संस्कृताध्ययनेन वा न साक्षात् संबद्धाः भवन्ति । कश्चित् स्थपतिः, कश्चिद् विज्ञानवेत्ता, कश्चित् संस्कृतेतर-विषयस्य अध्यापने निरतः प्राध्यापकः, कश्चित् अधिकोष-कर्मचारी, कश्चित् कृषिशास्त्रज्ञः, कश्चित् लेखाकर्मोपजीवी वा यदा आस्थया संस्कृत-विषये पृच्छति तदा मनः प्रमोदते । नायं केवलं पृच्छति अपि तु अध्ययने जिज्ञासां करोतीति चित्तं सानन्दं विस्मयते ।

असंस्कृतज्ञा अपि बहुकर्तुम् अर्हन्ति

एतादृशाः जनाः संस्कृतस्य आशास्थानम् । यतो हि इमे सज्जनाः संस्कृत-विषये आस्थावन्तः समाजे संस्कृतविषये अनुकूलां परिस्थितिं जनयितुं क्षमाः । यद्यपि ते अनधीत-संस्कृताः अथवा अधीताल्पसंस्कृताः परं तेषां संस्कृतविद्या-प्रेम परेषां प्रोत्साहकं भवति । इमे जनाः स्वयं संस्कृतं पठितुं पुरः सरन्ति । पुत्रान् समुत्साहयन्ति, आप्तजनान्, तदीयपुत्रान् वा तथा कर्तुं बोधयन्ति, इतरजनान् अन्येषां वा अपत्यानि धनाभावेन संस्कृतपठने अक्षमाणि धनसाहाय्येन अनुग्रहीतुं शक्नुवन्ति । संस्कृत-संस्थानां कार्योत्साहे, औदासीन्य-निराकरणे, विविधकार्येषु प्रवर्तनेन अनुभव-धन-बलेन क्षमन्ते ।

संस्कृत-क्षेत्रम् एवं जनतामुखं जनतानुगृहीतं च आवश्यकम्।संस्कृत-विषये साधारणोऽपि मनुष्यः बहु कर्तुं क्षमः । संस्कृतज्ञः तेषां समुत्साहेन स्वम् अनुत्साहं त्यजतु। संप्रति संस्कृत-दिवस-निमित्तेन शोभावाक्यानि वदन्त्यः परं स्वक्षेत्रे संस्कृत-विषये कर्तव्यात् प्रमाद्यन्त्यः कतिपयाः संस्थाः तिष्ठन्ति । तासां जागरः लोकैः कर्तुं शक्यः । संस्कृत-दिवसः एवं प्रेरणां सर्वत्र जनयित्वा कृतार्थः तिष्ठतु इति वयं हृदयेन वाञ्छामः । तथा प्रवृत्तिं समाजे निर्मातुं निमित्तं संपादयते भारतशासनाय धन्यवादान् वितरामः ।

—

मम नाथः सद्गुरुः माधवनाथः

शांता मेघश्याम रेगे, एम्. ए., बी. एड्. साहित्याचार्या

अदृश्यशक्तिरूपेण लीलया भवतामहम् ।
योगक्षेमं वहामीति सत्यं, नास्त्यत्र संशयः ॥ १
स्नेहोऽस्ति यस्य सर्वत्र रतं लोकहिते मनः ।
ज्ञातं तेनैव धर्मस्य बीजं शुद्धं सनातनम् ॥ २

फलानि मधुराण्येव जायन्ते शुद्धबीजतः ।

एकदा श्रावणमासे सोमवासरे सौभाग्यवती मथुरामाता कस्यापि साधोः दर्शनमनायासेनैवालभत, शुभाशिर्वादांश्च प्राप्तवती यत्तस्याः तृतीयः पुत्रो महान् सिद्धयोगी भविष्यतीति । सः आदेशम् दत्तवान् यत् "तया नियमेन शिवाराधना कार्या" इति पुरतोवर्तिना नन्दिना सहिता उमामहेश्वरयोः प्रतिमापि तदर्थं तस्यै दत्ता । अग्रे सत्यमेव प्रमाणीभूतं तस्य वचनम् ।

चैत्रमासे वर्षप्रतिपदि ध्वजारोपणदिने जातो माधवः । दशमे वत्सरे स चित्रकूटपीठे प्रतिष्ठितः "माधवनाथ" इति विख्यातोऽभूत् ।

पूज्यपादैः श्री यशवन्त देव मामलेदार महोदयैः प्रागेव एतत्सर्वं सूचितम् । श्री विठ्ठलनाथ महानुभावाः पूर्वमेव सर्वां व्यवस्थामकुर्वन् । सर्वज्ञानाम् निःशेषोव्यवहारो निश्चयेन निर्दोषो भवति ।

अनाकलनीयाः माधवनाथलीलाविलास-परिपूर्णाः चमत्कृतयः दृष्टाः जनैः । सर्वेऽपि आधिव्याधयो विनष्टाः । सर्वविधं च मंगलं समृद्धम् ।

(शेषः चतुर्थपृष्ठे)

My last Farewell

by Jose Rizal

This classic poem is significant, not only for its prophetic message, but also for its patriotic ardor and its almost perfect lyrical form. A perennial favorite among translators, it has almost a dozen versions in English. Written originally in the melodious Castillian tongue, it has been also translated in almost all languages of the world. This particular version retains the majestic and melodious sweep of the lines, as well as the pathos and the tenderness of feelings of the original poem.

Written a few hours before Rizal's death at Bagumbayan, it is the "Swan Song" of an era that died at the turn of the century.

Farewell, dear fatherland, clime of the sun caressed.
Pearl of The Oriental Seas, our Eden lost!
Gladly now I go to give thee this faded life's best
and were it brighter, fresher, or more blest,
Still would I give it thee, nor count the cost.

On the field of battle, 'mid the frenzy of fight,
Othershave given their lives, without doubt for heed;
The place matters not – cypres or laurel or lily white;
Scaffolo or open plain, combat or martyrdom's plight,
'Tis ever the same, to serve our home and country's need.

I die just when I see the dawn break,
Through the gloom of night, to herald the day;
And if colour is lacking, my blood thou shalt take,
Pour'd out at need for thy dear sake,
To dye with its crimson the waking ray.

* English Translation by Charles Derbyshire, Courtesy of Phillippine Education Company.

संस्

सं

तावदेव
ज्ञानामृ

ऐषमः अ
संस्कृत–दिवसः
सप्ताहे तदनुरो
वा यथारुचि यथ
स्तोत्रं यथाबलं
सामान्य–नागरि
सुखं शयानः अ
भूतावेशन्यायेन
प्रभवति। दैनि
प्राकृतः जनः पु

एवं गते
क्रमः सर्वथा
हृदये क्वचित्
अनेन प्रकाशते
अस्माभिः गते
आगामिनि
दं सिंहावलो
यं जीवनार्थे
स्कृत–साहित
लवत् प्रवर्त
त् नागपुरे
शने ये खलु
ये द्रष्टुं सम
न संस्कृताध्य
पतिः, क
ध्यापने नि
श्चित् कृ
स्यया संस्
वलं पृच्छ
नन्दं विस्

एताद्
सज्जना

My dreams, when life first opened to me,
My dreams, when the hopes of youth beat high,
Were to see thy Loved face, O gem of the Orient Sea,
From gloom and grief, from care and sorrow free;
No blush on thy brow, no tear in thine eye.

Dream of my life, my living and burning desire,
All hail! Cries the soul that is now to take flight,
All hail! How sweet to fall to give thee flight,
To die for thy sake, that thou may'st aspire to die
to give you life,
And sleep in thy bosom eternity's long night. To die
under the sky,

If over my grave some day thou seest grow,
in the grassy sod, a humble flower,
Draw it to thy lips and kiss my soul so,
While I feel on my brow in the cold tomb below
The touch of thy tenderness, thy breath's warm power.

Let the moon beam over me soft and serene,
Let the dawn shed over me its radiant flashes,
Let the wind with sad lament over me keen;
And if on my cross a bird should be seen,
Let it trill there its hymn of peace to my ashes.

Let the sun draw vapors up to the sky,
And heavenward in purity bear my tardy protest;
Let some kind soul o'er my untimely fate sigh,
And in the still evening a prayer be lifted on
high
From thee, O my country, that in God I may rest.

Pray for all those who hapless have died,
For all who have suffered unmeasured pain;
For our mothers that bitterly their woes have cried;
For widows and orphans, for captives by [illegible]
[illegible] torture tried;
[illegible] may [illegible]

And when the dark night wraps the graveyard around,
With only the dead in their vigil to see;
Break not my repose or the mystery profound,
And perchance thou may'st hear a sad hymn resound,
"Tis I, O my country, raising a song unto thee.

When even my grave is remembered no more,
Unmarked by never a cross or a stone;
Let the plough sweep through it, the spade turn it o'er,
That my ashes may carpet thy earthly floor,
Before into nothingness at last they are blown.

Then will oblivion bring me no care,
As over thy (thy?) vales plaines I sweep,
With color and light with song and lament I fare,
Ever repeating the faith that I keep.

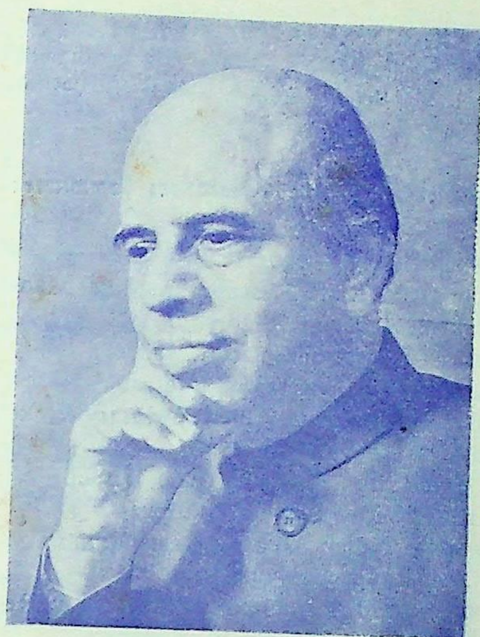
My fatherland adored, that sadness to my sorrow lends,
Beloved Philipinas, hear now my last goodbye.
I give thee all parents and kindred and friends;
For I go where no slave before the oppressor bends,
Where faith can never kill, and God reigns e'er on high!

Farewell to you all, from my soul torn away,
Friends of my childhood in the home dispossessed!
Give thanks that I rest from the wearisome day!
Farewell to thee, too, sweet friend that lightened my way;

Beloved creatures, all, farewell!
In death there is rest.

Shashtyabdapurti of Dr. V. Raghavan

22nd August 1968



Born on 22nd August, 1908 at Tiruvarur, Thanjavur District, one of the foremost pupils of Mahamahopadhyaya S. Kuppuswami Sastri; graduated from the Presidency College in 1930 after a brilliant academic career; took his Doctorate in 1935; joined the Research Department of the University of Madras in 1935 and has been the Professor of Sanskrit, since 1955.

A prolific and versatile writer in Sanskrit, English and Tamil, besides editing texts and journals like the Journal of Oriental Research, the Journal of the Music Academy and Samskrita Pratibha, the author of about 86 works and nearly 730 articles, the New Catalogus Catalogorum amongst them being the major project of his career; actively connected with several Indian Universities, the Sanskrit Commission; Research Projects, Government and non-Government Committees; has participated in Indian and International Conferences; has been actively associated with the Music Academy, Madras as one of its Secretaries for over 25 years; President of the Samskrita Ranga and Madras Natya Sangh; has travelled widely throughout India and Nepal; his visits to United Kingdom (1953–54); U.S.S.R (1958) U.S. (1964) and Japan and Far East (1964), most fruitful for Sanskrit Research.

Recipient of high awards and titles KAVIKOKILA and SAKALAKALAKALAPA conferred by His Holiness Sri Sankaracharya of Kanchi Kamakoti Pitha; the 1953 P. V. Kane Gold Medal awarded by the Asiatic Society, Bombay; PADMA BHUSHAN by the President of India in 1962, Fellowship of the Sangeet Natak Akademy, 1964, Sahitya Akademi Prize for the new and enlarged edition of Sringara Prakasa, 1966; Honorary Member ECOLE FRANCIES D' EXTREME ORIENTALE, Paris; first Indian to receive the Gold Medal (1967) for proficiency in Arts and Sciences awarded by the NOBLE ORDER OF St. MATIN, Austria.

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डॉ. वे. राघवः

वेदान्तैरखिलैरुच्चैः गीयते यच्च घुष्यते ।
अद्वितीयं परानन्दममृतं यत्परात्परम् ।।१।।

ब्रह्मपत्रं ब्रह्मपत्रमिति यत् श्रूयते भुवि ।
तदेव तद्ब्रह्म विद्धि नात्र कश्चन संशयः ।।२।।

आनन्दपरकाष्ठात्वात् ब्रह्मशब्दान्वयादपि ।
ब्रह्मपुच्छाकृतित्वाच्च[2] तुरीये[3]त्यभिधानतः ।।३।।

।। इति समन्वयाध्यायः प्रथमः ।।

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अखण्डमेकं तद्ब्रह्म धत्ते रूपं त्रिधा यथा ।
ब्रह्मा विष्णुः शिवश्चेति लोकानुग्रहकारणात् ।।४।।

विभूतिस्त्रिविधा तद्वत् ब्रह्मपत्राभिधस्य च ।
नासाचूर्णो धूमवर्तिः वीटीतुर्याङ्गमित्यपि ।।५।।

इति विभूत्यध्यायो द्वितीयः ।।

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स्वरूपनाशाभावेन यतस्समुपयुज्यते ।
ततस्ताम्बूलतुर्याङ्गं त्रिमूर्तिष्वधिको मतः ।।६।।

इयान्हि महिमा तस्य ब्रह्मपत्रस्य दृश्यते ।
किंचिदादाय ताल्वन्तः ताम्बूलोपरि पूरुषः ।।७।।

नैष्कर्म्यसिद्धिमापन्नः स्नानाहाराद्यनादरः ।
तथैवास्पन्दमास्ते हि परब्रह्मैव केवलम् ।।८।।

।। इति ब्रह्मपत्रमाहात्म्याध्यायतृतीयः ।।

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चिन्मुद्रया गृहीतोऽसौ योगवच्छ्वासरोधकः ।
नादब्रह्मोपासकानां गायकानां परं प्रियः ।।९।।

अन्नं ब्रह्मेत्युवाचास्मच्छ्रुतिरन्नस्य तस्य च ।
पाचकानामतः प्रेष्ठः नासाचूर्णो विराजते ।।१०।।

अजपा सजपा चेति यथा योगे द्विधा क्रमः ।
तथैतच्चूर्णयोगश्च द्विधा सरव-नीरवः ।।११।।

आब्रह्मरन्ध्रं स्पृशति ततः स्रावोऽपि दृश्यते ।
चूर्णोपयोगिनो नूनं योगिनः, कोऽत्र संशयः ।।१२।।

।। इति नासाचूर्णमाहात्म्याध्यायश्चतुर्थः ।।

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१. ब्रह्मपत्रमिति 'तमाखु' नामकस्य पत्रस्य दक्षिणदेशे प्रसिद्धं नाम ।

२. क्षेत्रे समुत्पद्यमानस्य अस्य पत्रस्य स्वाभाविकं रूपं पुच्छवद्दीर्घं भवति । 'ब्रह्मपुच्छं प्रतिष्ठा' इति उपनिषद्वाक्यविडम्बनं चात्र द्रष्टव्यम् ।

३ 'तुरीयम्' इति तमाखोः साङ्केतिकं साम तदुपासकानां मिथः प्रसिद्धम् । प्रथमं ताम्बूलपत्राणि, ततः पूगखण्डा ततः सुधाचूर्णः इति त्रीण्युपयुज्य उपरि तुरीयतया आद्रियमाणत्वात् तमाखोः तुरीयमिति नाम ।

वैदिकैरास्तिकैश्चापि नितरां सेवितत्वतः ।
एतौ द्वौ गर्वमासाद्य धूमवर्तिमनिन्दताम् ।।१३।।

"नास्तिका कृत्तकेशाश्च[1] ब्राह्मण्यात्पतिताश्च ये ।
जातयोऽप्यवरा याश्च धिक् त्वं तैरेव सेव्यसे ।।१४।।

त्वद्भुक्ता नासयास्येन सृजन्तो मेघमण्डलम्[2] ।
उल्कामुखपिशाचाः; त्वं वर्तिरास्तिक्यदाहिका" ।।१५।।

इति ग्रामेषु धिक्कृत्य लोष्टकाष्ठादिताडिता ।
तपस्विनी धूमवर्तिः नगरं शरणं गता ।।१६।।

अत्रत्यनागरिकता[3]-गोष्ठ्याचारो[4]ऽयमग्रिमः ।
धूमवर्तिनिषेवा च तस्याश्च परिवेषणम्[5] ।।१७।।

नासाचूर्णोपयोक्ता वा ब्रह्मपत्रप्रियोऽपि वा ।
ग्रामीणोऽसभ्य इत्येवं धूमवर्त्यात्र[6] निन्द्यते ।।१८।।

अग्निदग्धमिदं कार्यमग्निदग्धोऽशुचिः कथम् ।
[7]कालानुगाग्निहोमोऽयं जयतात् धूमवर्तिका ।।१९।।

नित्याग्नयो जयन्त्येके सवर्त्यालापकोविदाः[8] ।
[9]अविच्छिन्नाग्नयश्चैके ते हि पावकदर्शनाः[10] ।।२०।।

।। इति धूमवर्तिमाहात्म्याध्यायः पञ्चमः ।।

१. शिखाहीनाः   २. धूमरूपेण   ३. सभ्यता.
४. सामाजिक 'उपचारः' (Social manners)
५. गोष्ठीगतेभ्यः परेभ्यो दानम्   ६. नगरे
७. अद्यत्वकालोचितमग्नि-उपस्थान-कर्मेदमित्यर्थः ।
८. दन्तान्तराधृतधूमवर्तयः सर्वे भाषणं कर्तुं समर्थाः ।
९. 'शृङ्खलाधूमपाः' (chain smokers) इति ख्याताः ।।
१०. पवित्रदर्शनाः, सदापावकेनैव दर्शनं समर्पयन्तश्च ।

(तृतीय पृष्ठतः)

तत्र उपायाः

सत्यस्वरूपा देशभक्तेः शिक्षा च सार्वत्रिकी, सर्वविधा, सर्वप्रकारेण नागरिकेभ्यः देया इति प्रथम भयस्य निराकरणोपायः । स्वराष्ट्रस्य रूपं, विस्तारः प्रतिष्ठिता प्रतिमा च सर्वेषां हृदये अंकिता यथा तिष्ठेत् तथा समाचारपत्र – सिनेमा – रेडियो – भाषण–पाठशालादिक–प्रचार–साधनैः शिक्षा देया । येन एकः अस्माकं देशः यस्य उपासकाः वयं तदर्थं त्यागशीला भवेम ।

द्वितीय भयस्य निरासः लोकतंत्रात्मक–भावनानां सर्वेषां मस्तिष्के संचारणेन भवितुम् अर्हति । येन समुचित मतप्रदानेन सुयोग्याः एव प्रतिनिधयः निर्वाचिताः स्युः । स्वशासनं च सुशासनं स्यात् ।

तृतीय भयस्य दूरीकरणं तदैव शक्यं यदा जनता जानीयात् यद् आधुनिकं युद्धं केवलं सीमसु न खलु भवति (प्रभवति वा) अपि तु नगरे नगरे, ग्रामे ग्रामे–गृहे गृहे अपि । संकटे प्राप्ते किं करणीयं–शत्रुः च सर्वतः कथं निवारणीयः इति ज्ञानेन एव सुरक्षितः स्यात् देशः अयम् ।

चतुर्थ भयस्य तावत् निराकरणे भयावहः सन्तोषः त्याज्यः स्यात् । वस्तुस्थितिः च आलोचनीया भवेत् । सामाजिकं संघटनं नवं रूपं गृह्णीयात् । इस्लामतः मानवीयः भ्रातृभावः ईसाईतः च सुविख्यातः परोपकारः आदर्शत्वेन ग्राह्यः भवेत् ।

पंचमं भयं तावत् हिंदुधर्मगता यथार्था समता, सरलं जीवनम्; आध्यात्मिकः आदर्शः, वर्णाश्रमव्यवस्था एतस्य सर्वस्य संरक्षणेन निरस्तं भवेत् इति दृढा अस्माकं धारणा ।

गार्फील्डमहोदयेन तरुणानुद्दिश्य विहितः उपदेशः

(ले.—शा. गो. गर्दे, नागपुरम् ।)

दुर्लभादपि दुर्लभं मतं वीरवाक्श्रवणमात्मशान्तिदम् ।

जेम्स गार्फील्ड इत्यनेन पूर्वं बहूनि युद्धानि स्वयम् आचरितानि । शत्रूणां च सर्वत्र पराजयः कृतोऽभूत् । अनन्तरम् १८८१ ग्रस्ताब्दे असौ अमेरिकनसंस्थानानां राष्ट्रपतिपदम् अलंकृतवान् । यं न्यायश्चेत्येतयोः न तावत् स्थिरा स्थितिः संभवेत् यावत् लोके नतया शिक्षणप्रचारः न विधीयते इत्यसौ नित्यं भणति स्म । मये यत्किञ्चित् बोधकरं असौ भाषते स्म तासु तस्य भणितिषु बोधप्रदं बहु विद्यते । तासां भणितीनां चिन्तनं मननं तरुणानां युक्तं स्यात् इत्यतः तरुणान् उद्दिश्य यानि उपदेशवचनानि ष्टानि सन्ति तान्येवात्र उल्लिख्यन्ते ।

र्वेषाम् इष्टवस्तूनाम् स्वयमेव युतिः स्यात् अस्माकं च इष्टं म्पत्यादिकं सर्वं वयं लभेमहि इति तरुणविद्यार्थिषु दुर्ग्रहः प्रायः ढमूलः दृश्यते । किन्तु ज्ञायतां भोः । एतेषां भावानां सुसम्पन्नता लभता च युष्मदाचरितैः भूरिप्रयत्नैः विना न संभवेत् क्वचिदपि ति ।

ात्महितनाशः एव येषाम् इष्टः स्यात् तैः एव दैवाधीनत्वं कामं स्वीकार्यम् । किन्तु यशोवाप्तेः निश्चितरूपेण आकांक्षा कृतास्ति चेत् नरेण उद्यमशीलेन दैवं नैवाश्रयणीयं प्रत्युत निज- ध्येयवादार्थम् पौरुषमेव यथाशक्ति आचरितव्यम् ।

प्रभूतदैवापेक्षया स्वल्पमपि पौरुषाचरितं श्रेयः ।

ावन्मात्रया युष्माभिः कोऽपि हि उद्यमः क्रियते सः एव अधिक- ात्रया कर्तुं युष्माभिः प्रयतितव्यं सदा । तथा विहिते हि प्रगतिः स्माकं संभवेत् ध्रुवम् ।

दबुद्धिरपि नरः परिश्रमशीलश्चेत् सततोद्योगवशात् असौ मपि हि कार्यं संसाधयेन्निश्चितम् ।

येकस्य नरस्य वर्तनम् उपजातगुणैः अभ्यस्तगुणैश्च नियन्त्रितं ति ।

मना तुल्यः अपि नरः न शोभते लोके । तस्मिन् पुनः नोगुणः पौरुषं चापि अपेक्षितं भवति खलु ।

ठस्यापि पुरुषस्य दृश्यते स्पर्धार्थम् उचितम् अन्यत्र ।

ादैः यः विजयः लब्धः स्यात् तस्मादपि सत्येन प्राप्तः परा- ोऽपि वरः इति अस्ति मे मतम् ।

ागतवतीनाम् आपदाम् अपेक्षया वर्तमाना एव आपद् सुतरां रा भासते सदा ।

द्वस्तु भवन्तः कांक्षन्ते तत् तत् भवद्भिः निजकष्टैरेव उपार्जित- ् । विक्रमार्जितवित्तस्य स्वयमेव मृगेन्द्रता ।

जातगुणैः नराः कवयः भवन्ति इति भवेत्सत्यम् । किन्तु ः अवाप्तुं प्रयत्नाः एव आवश्यकाः इति नासत्यम् ।

गितव्यापारत्वात् वृद्धिः वरा । परिपूर्णत्वं सुतरां वरम् ।

शतैरपि नीतितत्त्वेषु परिवर्तनं नाम न जायते क्वचित् ।

नुजमात्रस्य अस्ति प्रियतमं यच्च भवति तस्य परमकौतुकाय किम् इति अहं पृष्टः चेत् वदिष्यामि खलु शूरपुरुषः एव ः प्रियतमः परमकौतुकास्पदं च भवति लोके यः कलिकालम् भीषयेत् ।

<u>बालानां कृते</u>

कर्मकरः सर्पश्च ।

कस्यापि कर्मकरस्य पर्णशालायाः द्वारमण्डपनिकटे केनापि सर्पेण बिलं विरचितमासीत् । अल्पवयाः तत्तनयः तेन सर्पेण दष्टः । तद्दंशेन दष्टः सः तनयः मृतः । तस्य बालस्य पितरौ शोकसागरे मग्नौ । पिता तदा तं सर्पं हन्तुं निश्चिचाय । अपरेद्युः बिलात् बहिर्याति सर्पे सः कुठारम् आदाय वक्रगत्या प्रयान्तं सर्पं प्राहरत् । किन्तु अतिजवेन मूर्ध्नि सर्पं प्रहरन् असौ कुठारप्रहारेण तस्य पुच्छं हि त्रोटयामास ।

अथाऽयं सर्पः माम् अपि दशेत् इत्यनया भीत्या असौ तेन सार्धं सख्यमिच्छुः बिलद्वारे लवणसंयुतां रोटिकां न्यधात् ।

सर्पस्तदा ईषत्फूत्कुर्वन् अभणत्—इतः परं तु आवयोः सन्धिः न भविता क्वचित् । यतः यदा यदा अहं त्वां पश्येयं तदा तदा नष्टं मत्पुच्छं स्मरिष्यामि निश्चितम् । त्वमपि यदा मद्दर्शनं करिष्यसि तदा स्वकं परासुं सुतं स्मरिष्यसि । इति ।

हानिं प्रकुर्वाणस्य पुरतः तत्कृतहानेः तत्त्वतो विस्मृतिः असंभवा ।

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१६. योग्यगुणानां प्रादुर्भावे जाते दांभिकतायाः घृणैवोत्पाद्यते स्वयम् ।

१७. बालकेषु कया सुबोधरीत्या शिक्षणं वितरणीयम् इति यः नरः नः शिक्षयेत् सऽ एव खलु जनकार्यस्य महान् हितकर्ता ज्ञेयः ।

१८. समाजेन सह निसर्गेण सह निजव्यवसायेन च सह आत्मनः कीदृक् संबन्धोऽस्तीति विद्यार्थिभिः नित्यम् अभ्यसनीयम् । एतस्मादप्यधिकं गौरवपूर्णं भवति इदम् यत् तेन समाजेन सह सृष्टया सह सृष्टिविधात्रा च सह आत्मनः कः संबन्धोऽस्ति इत्यपि परिमार्गयितुं यत्नवता भाव्यम् ।

१९. गहनाः विचाराः शनैः शनैः गभीरतयैव मार्गाक्रमणं कुर्वते । अन्ते ईश्वरस्यास्ति कर्तृत्वम् अगाधमित्येव सिद्ध्यति ।

२०. कल्पना, ग्रहः हेतुर्वा जागतिकयुद्धस्य बीजम् । यत्र एतेषां न कोऽपि विद्यते हेतुः तर्हि न तद्युद्धम् । तत् अतिनृशंसं संहारकर्म एव केवलम् ।

२१. निजदेशबान्धवेभ्यः ज्ञातिबान्धवेभ्यः अथवा ग्रामबान्धवेभ्यः यद्व-चनं प्रदत्तं स्यात् तस्य वचनभंगकरणं नाम अतीव भयंकरं कर्म । वचनभंगेन खलु विश्वासः बाधितः भवति । मानवनिर्मिते जगति अस्मिन् विश्वासः एवैकः परमाधारः वर्तते खलु । सः एव यदि विचलितः स्यात् बत कथं जगतः स्थितिः स्थिरा भवतु क्वचित् । विश्वासः हि जगत् इत्युक्तं चेत् नातिशयोक्तिः स्यात् ।

संस्कृत-भाषा-प्रचारि-सभायाः इदं साप्ताहिकं पत्रं श्री. पां. ना. बनहट्टी, महोदयेन नारायण-मुद्रणालयं, नागपुरम् इत्यत्र मुद्रितं, 'संस्कृत-भवितव्यम्' कार्यालयः मोर-हिन्दी-भवनम्, नागपुरम् इत्यत्र प्रा. दि. वि. वराडपांडे इत्यनेन प्रकाशितम् ।

Before he got this first job he had already published about thirty to forty articles.

A thesis about 1000 pages.

78. books. 700 articles.

They cover all types of literature.

General Indian culture.

Original short stories and plays in Tamil. and translations from Sanskrit classical literature.

Got the prize for the Sanskrit Essay entitled 'On the uses of Adversity.'

In his school days he was a good sportsman got medals for football and Volleyball.

Swimming one of his favourite sport.

paleography' Cutting paper designs.

Hobbies — पत्रछेद्य, music and dance,

Father was a great Vedic वेदपाठी

Mother and the whole family was interested in Sanskrit.

has the habit of regular studies.

has his ~~who~~ own collection of सुभाषितs.

lived near the beach, Sea has great attraction for him.

A keen student of English literature. Drama,

managing Sanskrit institutions. like Kuppuswami Shastri Institute

helped many foreigners, History and archeology.

Can read inscriptions. Member of the Archaeology Society of India.

Botany teacher and Sanskrit teacher inspired him, { Studied Vivekanand literature, and Tagore literature. On joining Intermediate.

Won 6 Gold Medals.

1, Medal for city hostel. { All the four medals were given to him, for proficiency in different subjects

1. Sanskrit Oratory Gold Medal by the Sanskrit Academy Madras.

2. Essay prizes. (Presidency College.).

A.

Originally a student of Chemistry and Botany

Tamil, English, Sanskrit, and other dravidian languages.

How many countries?

~~Except. Eastern~~ U.S.S.R., Japan, Cambodia, Malasia, Hongkong.

Travelled 14 countries.

Married in his Thirties.

2 boys and two Girls.

कालिदास, चारुदत्त, प्रियंवदा, नन्दिनी

Chemical Engineer. (Ph.D. in botany) ↓ also a painter.

Sanskrit B.A. Classical dancer. has taken part in the dramas staged by Dr. Raghavan.

Studying B.A.



Mention may be made of Dr. V. Raghavan's maternal grand-father Sri A. Narayanaswami Iyer, the first Tamil Vakil at Tiruvarur. He came of a stock of Vaidikas steeped in Sanskrit from Mannargudi; his cousin (Ammanji) Raju Ghanapathin was a contemporary and friend of Mm. Raju Sastrigal and was well versed in Mantra Sastra and had siddhi in Bala-mantra. Narayanaswami was a yajusha Ganapathi, and he was put in charge of the Veda Pathasala at Vedaranyam; and although young, he was able to manage also the economic affairs of the Trusts and Endowments of the Yazhpanam merchants made in the Vedaranyam, very well. The English Collector who saw his capacity called him and asked him to pass some tests in the Civil and Criminal Procedure Codes which he said should be of very little strain to one who mastered so much of the Vedas. Young Narayanaswami accordingly passed and became the first Vakil at Tiruvarur and was known for his continuing his orthodox activities along with his work as a Vakil. Whenever Mm. Raju Sastrigal came to Tiruvarur for Tyagaraja Darsanam (vide his Tyagaraja Satakam which I have re-edited in Devanagari), he put up with this maternal grandfather of ours. Near Tiruvarur is a village called Koottampadi where some of Appayya Dikshita's descendants had settled. The Koottampadi people had a house in Tiruvarur a few houses to the west of our maternal grandfather's; but Mm. Raju Sastrigal preferred to stay with our grandfather. The contacts had continued and at one stage, as my mother's sister had told me, there had been a strong talk of my mother being given in marriage to Yajnaswami Sastrigal. Narayanaswami Iyer's second son N. Mahadeva Iyer, my mother's younger brother who passed away only last year, was a very wellknown lawyer in the whole of Tanjore District for a number of years, and retired as Government Pleader at Tiruvarur; he was devoted to a number of religious activities, himself being a Subrahmanya Upasaka. He was very good in Sanskrit, particularly on the literary and aesthetic side, and was



Won 6 Gold Medals.

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a pioneer in organising musical activities in Tiruvarur. He was a great personal friend of Pushpavanam who was very much under his influence and stayed with him in his house often. Mahadeva Iyer looked after the medical treatment of Pushpavanam during his last days at Tanjore. Mahadeva Iyer discovered also Chidambaram Srirangachariar father of Embar Vijayaraghavachariar and had arranged in our own house at Tiruvarur several series of Harikathas on Ramayana, Bhagavatham, lives of Nayanmars, etc. Along with him stayed in our house, more continuously Jagannatha Kavi, a young Telugu poet who composed admirably both in Telugu and Sanskrit songs and verses for Srirangachariar for his Harikathas; there was also a gifted Tamil composer of Mayuram, Tyagaraja Desikar (an oduvar). The compositions in Tamil, Telugu and Sanskrit of these two composers may still be heard in many of the performances of Embar Vijayaraghavachariar. I can recall the days and the occasions when these composers wrote some of these pieces and the lively atmosphere of their being given the contexts and their producing the compositions and reading them out and their being rendered in music and enjoyed. Along with Harikatha Kalakshepams, there was also in those days Vedaparayanam Ghosthis going on in our house during the annual festival at the Tyagaraja Temple. A memorable and complete series of Bhagavatam expositions by a renowned pandit Rangasamudram Venkatarama Sastrigal which filled the gaps when there were no Harikathas. Then there was music series connected with Radha Kalyana Utsavam which was an annual feature in which all top musicians of those days with a number of accomapnists staged the older type of long drawn cutcheries. There was hardly a stalwart of the music world of those days who had not come and sung there and stayed at our house. Maharajapuram as a youngster, had his debut at the Grihapravesam of my uncle's

house, which became a wellknown rendezvous and port of call for musicians. His legal help was freely available for musicians and dancers. It was a litigation that brought Bharatam Nallur Narayanaswami Iyer to our uncle and the association continued over years. When these were all coming from outside, there were the natival local masters of Nagaswara, notably Tiruvarur Swaminathan and his brother Kittuchami, the former being the father-in-law of the late Flute Swaminatha Pillai of Tirupambarm. As I have narrated in the preface in my Patel Lectures, along with the above, must be mentioned, the Bhajanas carried on in the month of Margasirsha for which traditional Bhajana experts used to come from neighbouring villages and I fell in line with them and became engrossed in Giri-pradakshinam and Bhajana recitals.

On my father's side my grand-father Srinivasa Iyer was a powerful figure wellknown for his capacity in dealing with men and things. A tall, strong man, he owned 15 velis at Pavitra-manikkam on the border of Tiruvarur and was Karnam of that Village. My father's elder brother Ramaswami Iyer was a Magistrate with Civil and Criminal duties and known for his strictness and integrity, and he had left a lasting impression in our family. I ~~was~~ myself was given the Sarman after his sarman, at the time of my Upanayanam. My mother and my mother's sister were interested in devotional literature and there was the practice in the family of getting by heart a large number of stotras, Arya Dvisati (Lalita Stava Ratna) of Durvasas and the stotras of Ayyaval being two of their favourites; I still cherish the copy of the collected stotras of Ayyaval in grantha script used by my aunt. These along with other

stotras, I got by heart when I was quite a young boy. During my boyhood I got by heart quite a large number of Stotras, long and short.

Both my parents passed away while I was seven. My mother's sister who was devoted to traditional learning and in the old world way, was a capable manager of domestic affairs, took charge of our family; she put me and my young sister and my maternal uncle's son under a Sanskrit Pandit Sengalipuram Appaswami Sastrigal, pupil of Mahamahopadhyaya Kodavasal Narasimhachariar. With this Pandit, I learnt Sanskrit in traditional style in addition to the Sanskrit as second language in the School where we had a very competent pandit in Narayana Vajapeyar of Tiruvalangadu, a kinsmen of Sri T.R.Venkatarama Sastrigal. I read privately in the traditional manner with this Vajapeyar also. I must mention also an interesting person who created a lot of enthusiasm in my young mind, an old lady named Sundari Patti of Ohai, who had mastered Sanskrit and could converse in Sanskrit with pandits. She was a friend of my mother's sister, often checked up our progress in Sanskrit and I learnt some Sanskrit compositions from her, notably a very good Ramayana Odam in Sanskrit which is still unpublished and was probably composed by one of her ancestors. There was also another lady distantly related to us, Kutti Ammal alias Lakshyanandam who had taken to Vedanta and read Sanskrit advaita works with wellknown Pandits. I have mentioned these two ladies in my account of Women Sanskritists which I wrote in Tamil long ago in Kalaimagal.

In the school Sanskrit was only my second language and my optional subjects were Chemistry and Botany. When I came for admission in Presidency College, Madras, I wanted to pursue Botany in which I had done special work even while in the V and VI Forms ;

even at that time I had compiled a glossary of plants, trees, creepers etc. in Sanskrit literature with their ~~in~~ Tamil name and Sanskrit name and Botanical and common English names.

Owing to the communal politics of the justice party at that time which had affected seriously College-admissions, I could not get a seat in Botany and I had to take a new group in which I was the sole student, - Ancient History (Greek and Roman) Logic and Sanskrit in all the three of which I got Distinction in the Intermediate Examinations. Of course my Sanskrit grounding was already very good and I remember that the very first set of Sanskrit verses which I composed are dated during the years of my Intermediate course in the Presidency College.

In addition to the practice of writing out Stotras and getting them by heart, there was also the practice of keeping Dairies and notebooks in which all good and quotable verses, interesting from one point of view or other, heard or read, were written out and also got by heart if possible.

My maternal uncle Mahadeva Iyer had his own private Subhashitas notebooks. This he had imbibed from Tiruvisanallur Raghava Sastrigal who, as ~~already~~ elsewhere stated, was related to us; he was Indian Industrial's Rajarama Sastri's elder brother and father of R. Ramachandran (of Gemini). Raghava Sastrigal (one of Dhanam's son-in-law) was perhaps as much a savant of Sanskrit as of music and was the brother's son of Tiruvisanallur Ramachandra Sastrigal. I had picked up the habit of keeping my own Subhashita notebook and getting by heart best verses from my early days; this steadily grew with the development of my own studies. When I happened to live in Triplicane during my Sanskrit Honours course especially, not a day passed without my spending at least three hours with Raghava Sastrigal, reciting Sanskrit verses of special beauty and taking down from him verses which I

did not know. In fact I possess two or three books written in the hands of Raghava Sastrigal containing select verses from all over Sanskrit literature, which he left with me before he died. It was Raghava Sastrigal who had taught Kumarasambhava to Sirkali Sundrachariar with whom Kumarasambhava became a forte. Sirkali Sundarachariar was a family friend, of my uncle and aunt having lived sometime in Egmore along with Sundarachariar's sister who had married in Devan Bahadur T. Rangachariar's family. The contacts with Sundrachariar which began in Triplicane and in the Samskrit Academy were a renewal of old ties. Outside of my academic studies one of the most effective influences which widened my study and appreciation of Sanskrit classics was that of Sundrachariar. It is throug his inspiration that I took to the reading and mastering of the Bhagavata and Mahabharata systematically, getting by heart several portions of the Bhagavata especially. It is on coming to know of this that my Prof. Kuppuswami Sastrigal asked me to speak in those days on the Gita Day; and I spoke on the Bhagavata and Gita at V.P. Hall when Sri K. Chandrasekharan was the Secretary, and again on the Greater Gita at the Ranade Hall. The late Padmanabha Sastrigal who was my teacher in Vyakarana in the Presidency College called me and fondly expressed his joy at my mastery of the Bhagavata when I was so young. Falling in the line of the earlier formative forces in the field of Bhakti and Bhajana, the Srimad Bhagavata has been the mainstay and force in all my later writings reaching upto the Spiritual Heritage of Tyagaraja.

In addition to the musical background derived from early life at Tiruvarur, academic interest in music and dance and in the Sanskrit texts thereon started with a fresh zest when I had to deal, during my Ph. D. work, with Natya Sastra with Abhinavagupta's commentary thereon and several allied works. During this time I was in close association with

the late Sri K. V. Ramachandran with whom we had all lived at Luz Corner for some years. K.V.Ramachandran and I had jointly pursued work on behalf of music, dance and dance-drama and we two were the first to go to some of the Tanjore Villages and to bring to light the traditional Natakas of the Bhagavatas at Merattur, Soolamangalam etc.

Although engrossed in academic research and scientific study, edition of texts and scrutiny of manuscripts and the persuit of logic and philosophy, there has been a persistant urge almost from the very beginning towards original literary activity which started expressing itself through Sanskrit verses, prose, plays, skits, essays, stories etc. in Tamil and English. However, considering the domestic and other circumstances I discovered that a pure literary career was not possible without a permanent employment in this Country, although one of my twins in this line of activity, Manjeri S. Iswaran, classmate from Intermediate, thought otherwise. The latter discovered rather late in his life that I was right and one required a permanent position both financially and otherwise to be able to pursue writing activity. If I had been otherwise placed in private life, I wonder whether I would have become at all a research scholar or a University man, and whether I would not have gone away to the field of free lance writing or of journalism. I had actively cultivated the associations of the leading writers in all the languages of India and had been fairly intimate with several of them occupying front ranks in their own languages.

In the young days of consuming energy and overflowing enthusiasm. when one was bursting with ideas, I had written out for several friends film sceneries of stories from epics, puranas and Sanskrit classics, of course without any knowledge, skill or inclination to make money out of

them.

A. Narayanaswami Iyer (maternal grandfather) had a younger brother named A. Srinivasa Iyer who married the sister of Tiruvisanallur Rajaram Sastrigal (Indian Industrials) and died prematurely. He was a brilliant person and had been selected for Pronvincial Civil Service along with N. Gopalaswami Iyengar, R. Srinivasa Iyer (later Accountant General), and others of that time. He was also a man of striking qualities which had endeared him to all. It happened that in George Town, Madras my elder maternal uncle who had been also selected for such Service was living with my mother's sister who had become widowed when quite young. At that time, they were living together with B. Rajam Iyer, author of Kamalambal Charitram and Rambles in Vedanta. Rajam Iyer took a fancy for A. Srinivasa Iyer and it has been handed down in our family that Rajam Iyer had Srinivasa Iyer in mind when he drew the picture of the ' [illegible] ' in Kamalambal Charitram and Srinivasan in his unfinished story in English entitled True Greatness of Vasudeva Sastrigal included in the Rambles. There is also an episode in the Kamalambal Charitram of a bogus sadhu deceiving a person. This, we have been told, was an account of an actual incident which happened at Tiruvottriyur for my elder maternal uncle N. Subramania Iyer with all of whom Rajam Iyer was living.

One of the formative influences during the two years of my Intermediate study when I was living with my eldest brother next to the Mylapore Club was my frequent visits to the Ramakrishna Math where some of the Swamijis took to me and I spent some hours along with them whenever I went there. Even while in the S.S.L.C. I had read Vivekananda's lectures and the interest grew, as time passed, in the Vivekananda Ramakrishna literature and movement. Later association developed further through the Vedanta Kesari and R.K.Mission

International Centres all of which were visited by me in Europe, U.S. and South East Asia. There is hardly a leading Swamiji in the Ramakrishna Missions from California to Singapore with whom I have not come into contact.

Mention may also be made of the early development of interest in Tagore. In S.S.L.C. I stood first in English among those who passed from the Government High School, Tiruvarur. Among the books I received as present were Tagore's Gora. During my two years of Intermediate study, I had cleared a great deal of Tagore literature and I even now preserve my note book of these days in which I had my own way imitated Gitanjali, Gardner etc. All these lead up to the threshold of the Sanskrit Honours which I took in the teeth of domestic opposition, my brothers pressing me to take up History or Economics. After attaining distinction in Sanskrit and with all the earlier interest in Sanskrit, I had come to know by reports about Prof. Kuppuswami Sastrigal. N. Gopala Iyer of Mannargudi who was a Vakil at Tanjore, whose younger brother had married my maternal uncle's daughter, had been a hotel-mate of Kuppuswami Sastrigal and he introduced me to Professor. Professor used to take snuff in those days and Gopala Iyer and he were snuff-chums and they were together messing in the same hotel in the Kutcheri Road just at the place where the Matthala N arayanan Street takes off.

** ** ** ** **

Studiousness and academic distinction in my generation in the family were first seen in the case of my eldest brother V.Balasundaram who came out with a brilliant record in School and college particularly in mathematics; he was a pet of Mr. Littlehails who wanted him to go up for further studies in mathematics. He unformately

chose the career of an Advocate in the Metropolis for which xx he was temperamentally not suited, despite his talents. Balasundaram had also a keen literary flair and was given to wide reading in English literature and was par-ticularly good in Shakespeare.

** ** ** ** **

Another interesting personality in my family may be mentioned,— My father's sister's husband Vaidyanatha Sastrigal of Erukkur on the Kollidam. A Samavedin like us, and a Mirasdar, he took a fancy for starting business; and having thereby lost his Estate, he fell upon his Vedic learning and training. Him He learnt also Mantras to cure severe reptile bites and skin eruptions from a Mohamedan and his house became a most crowded centre for people who came for his cures.

Elsewhere has been mentioned some relations on the father's uncle's side among whom came up the lady with Vedantic bent who read advanced advaitic text with Pandits.

** ** ** ** **

It was during the several public activities in Madras in the field of Sanskrit etc. that I became intimately associated with late S. Satyamurthi of whose oratory, like many of the youngsters, I had been a regular listner and admirer. This also proved a sort of renewal of older family ties as his father-in-law (father of his second wife) was a class-mate and kinsman of my father. When Satya-murthi was living in Triplicane my contacts with him were very frequent.



श्रीः

श्रीराघवशर्मणः षष्ट्यब्दपूर्तिमहोत्सवे तन्त्रशास्त्रपरीणैः श्रीस्वामिशास्त्रिभिः दत्ता

आशीर्वचनपत्रिका

ओं नमो भगवत्यै श्रीचन्द्रशेखरमूर्तये।
सच्चिदानन्दरूपिण्यै स्वात्मबोधप्रपूर्तये ॥ १ ॥
यस्य शैलेन्द्रजामाता पिता, शैलेन्द्रभेदकृत्।
भ्राता, शैलेन्द्रजा माता स नो विघ्नहरो भवेत् ॥२

कवीशयोगीशमहीशपूजितं
कवीन्दुमन्दाररवीन्दुजेडितम्।
कवित्वदं श्रीकविकोकिलार्चितं
कविं कवीनां कलभाननं श्रये ॥ ३ ॥

कल्याणसौगन्धिकपुष्पहार-
लसद्गलः श्रीकमलाम्बिकाढ्यः।
श्रीत्यागराजः कविकोकिलाय
श्रीराघवायाद्य ददातु भद्रम् ॥ ४ ॥

षष्ठांशां प्रकृतेः शिवां भगवतीं
यां देवसेनां विदुः
षष्ठ्याख्या शिशुपोषणेऽतिनिरता
या सूतिकासद्मगा।
श्रीमद्राघवशर्मणः सुमहिते
षष्ट्यब्दपूर्त्युत्सवे

स मातेतरदैवतैस्सह
मु श्रीराघवाराधिता ॥ ५ ॥

मुदुस्वामिमखीन्द्रवृत्तमकरोद्
यकाव्यरूपं बुधः
काक्ष्याकृति चन्द्रशेखर-
गुः श्रीकामकोटयासनात्।
ख्योस्थात् कविकोकिले-
विरुदं संप्राप्तवान् राघवः
दै वागभिमानवान् भुवि वसेद्
दीर्घायुरारोग्यवान् ॥ ६ ॥

शकालीहरिदारभारतीः
ग्जयैकादशरुद्रदिक्पतीन्।
ण्डुपुत्रं चिरजीविनोऽदितिं
: पुनर्वो हविषा यजामः ॥ ७ ॥

युर्मङ्गलं दद्याद्
: 'श्रीरामशर्मणः'।
त्रीयुतायाम्बा
दम्बाय धीमते ॥ ८ ॥

गीर्वाणेषु दिनानि कानिचिदथो नीत्वा पुनः कौतुकात्।

ॐ

श्रीराघवाभिनन्दनम्

विद्वन्मणी राघवसार्थनामा, श्रुतान्तगामी यशसां निधिश्च ।
साहित्यसंगीतकलाविशेष-वेत्ता विशिष्टो रसिकाग्रणीर्हि ॥ १ ॥

षष्ट्यब्दपूर्तिर्महिता प्रवर्तते, वधूः सुसाध्वी पतिपूजनोत्सुका ।
गिरः पतिः श्रीपतिरम्बिकापतिः, वरोऽस्ति देवत्रयसम्मितो भवान् ॥ २ ॥

प्रहर्षिताराचिरजीविकाष्टा,पत्यायुरारोग्यपतिप्रसादात् ।
सन्या प्रजाकीर्तियशस्सुवर्चो,मेधाभिरिद्धो जयतादजस्रम् ॥ ३ ॥

ऋक्सामगाने निपुणा महान्तः, स्वस्त्यादिसूक्तानि बुधा गृणन्तः ।
तन्त्रे नदीष्णा यजुषां विधाने, यच्छन्त्वरोगं शतमायुरारात् ॥ ४ ॥

पुत्रीद्वयं पुत्रयुगं तथाद्य, शिष्योत्तमा मित्रगणास्तथान्ये ।
षष्ट्यब्दपूर्तिं महितं महो वां, पश्यन्ति हृष्टाः सुखिता रमन्ते ॥ ५ ॥

प्राज्ञ त्वां परितः श्रयन्ति रसिकाः, यत् त्वं रसानां निधिः,
शिष्यास्त्वामनु सम्पतन्ति बहवोऽप्याचार्यवर्यो यतः ।
रष्यामेरिकजर्मनादिविषयप्राज्ञप्रसिद्धो भवान्,
सर्वेषां विदुषां सुबन्धुसुहृदां नित्योपकर्ता सताम् ॥ ६ ॥

आयाता कमलासनस्य भवनात्, द्रष्टुं त्रिलोकीतलम्,
गीर्वाणेषु दिनानि कानिचिदथो नीत्वा पुनः कौतुकात् ।
भ्रान्त्वा भूवलये महाकविकुलोपास्या, तवास्याम्बुजे,
भो वे. राघव सत्यधामनि, गिरां देवी सुखं वर्तते ॥ ७ ॥

जयतु जयतु षष्ट्रेर्वत्सराणां प्रपूर्तिः
जयतु जयतु विद्यासागरो राघवार्यः ।
जयतु जयतु साध्वी धर्मपत्नी तदीया,
जयतु जयतु धर्मः सर्वदा सज्जनेड्यः ॥ ८ ॥

कै. बा. शि. रचितमेतत्, पद्यानामष्टकं प्रीत्या ।
पद्यसुमाञ्जलिरूपं, समर्प्यते राघवार्याय ॥ ९ ॥

इत्थं

मद्रपुरी
२२-८-१९६८

पण्डितराजः कै. बालसुब्रह्मण्यः
प्रधानाध्यक्षः, संस्कृतकलाशाला, मद्रपुरी

M. L. J. Press, Private Ltd., Madras-4.





॥ श्रीः ॥

सुगृहीतनामधेयानां कविकोकिल पद्मभूषणादिबिरुदावलिभूषणानां
डाक्टर् वे. राघवार्यमहोदयानां षष्ट्यब्दपूर्तिमहोत्सवावसरे
तञ्जपुरीसरस्वतीमहालयकोशागाराधिकृतैः प्राच्यवैद्यकगवेषणासमित्यधिकृतैश्च सादरं समर्पितो

॥ नवरत्नमालिकोपहारः ॥

धर्मो रक्षति रक्षितो जगति चेद्वेदेषु गूढो हि सः
ते वेदा स्सुरभारती मुपगतास्सा राघवं संश्रिता ।
तस्मात्पद्मविभूषणादिबिरुदप्रत्यश्रितो राघवः
षष्टीर्वत्सरकानतीत्य विलसन्नेवं युवा जीवतात् ॥ १ ॥

न वसुधा मणिभिः किल भङ्गुरै स्तदभिधान मिहार्हति भारते ।
नवसुधारसराघवसूक्तयो यत इमां प्रथयन्ति वसुन्धराम् ॥ २ ॥

सारस्वतागारमिवोच्चलब्धः सारस्वतागारमिहैत्य पूर्वम् ।
सारं स्वतोऽङ्गेष्वपि वैद्यकेषु सारस्यवेदी स्वयमुद्धार ॥ ३ ॥

कृतमनुकृतमेत त्सत्कृतीनां कवीनां विदितमनुविदन्ति प्रेष्ठविद्वत्प्रकाण्डाः ।
इतिकृतमतिबोधा त्कोशसर्वस्वगुच्छं नवमनघ मकार्षी द्धतां राघवोसौ ॥ ४ ॥

कामादिपुमर्थावह साराऽमृतसारा सामादिकविविधागम शाखाकृतरेखा ।
भूमाविहकविमण्डल भूपानवभाषा कामान्दिशताद्राघव मोदाय समोदा ॥ ५ ॥

सोऽयं विश्वकलालये सुरगवीसंस्थापकानां गणे
सङ्गीतामृतवर्षिणां च निवहे नाट्ये तथा नाटके ।
श्रीकाञ्चीवरकामकोटिनिलयै रध्यासिते सद्गणे
सर्वत्रापि च राघवो विजयते तन्नैपुणं गीयते ॥ ६ ॥

भूपद्मभूषणसुवाङ्मयमण्डनस्त्वं श्रीपद्मभूषणपदेन तथाश्रितोऽसि ।
भास्वान्यथा भजति पद्मविभूषणाख्यां तेषां स्वकीयकिरणौघविकासनेन ॥ ७ ॥

स्फूर्त्या पाण्डित्यकूलंकषणजनितया पालयञ्जीवलोकं
कीर्त्या देशान्तराक्रान्त्युचितचरितया भावयन्भारतञ्च ।
जीयादाचन्द्रतारं सुरभणितिममू मूर्जयन्वाग्विलासैः
सन्तानायुष्यशान्ति द्रविणमतिदया तुष्टिपुष्टीरवाप्य ॥ ८ ॥

सुवर्णकलितामिमां सुमहितां विपश्चिन्मतां
महार्घविभवां समात्तसुषमां मणीमालिकाम् ।
रसैरुपगतां समाहितहृदि स्थिरां शान्तिदां
गृहाण सुरभारतीमिव हितां प्रियां सादरम् ॥ ९ ॥

॥ शुभमस्तु ॥

श्रीवाणीविलास प्रेस श्रीरंगम्-५०१/५००. (फोन् ६२४७)

SRI AHOBILA MUTT EDUCATIONAL INSTITUTIONS

FELICITATIONS TO

Padma Bhushana Dr. V. RAGHAVAN

ON THE OCCASION OF THE SHASHTIYABDAPURTI CELEBRATION

On this auspicious 'Punarvasu' day heralding the Shastiyabdapurti of our Brahmasri Raghavan, the repository of Sanskrit learning, we offer to you, Dear Doctor, our warmest felicitations.

Born of pious parents at sacred Tiruvarur, sanctified by the well-known Music Trinity, you have displayed signs of promise even while young, and your high intellect blooming into a fine flower laden with fragrance and sweetness drew all honours throughout your long career.

Your life in the University, extending well-nigh over four decades, has been a full one, rich, abundant and strenous. All that you have done for the University and, in particular, for the promotion of Sanskrit stands as a monument by itself. A cultural ambassador to various places in and abroad, you have carried the torch of Sanskrit learning and have always returned with a brighter glow, with an expression of triumph and joy.

The notable part you have played in the numerous organisations with which you were connected and your valuable and prolific contribution to the spread of Sanskrit culture in diverse ways, will endure for ever. Your facile pen has indeed easily ranged over the whole gamut of Sanskrit literature. Your analytical acumen, critical faculty, deep erudition and flowery eloquence have ever been the admiration of one and all. Your trenchant criticism marked by brilliance of wit and ready repartee reveal in you the charming conversationalist, peerless and fearless.

Your varied accomplishments as research scholar, writer, poet, lover of music, art-critic, dramatist, stage-director, actor superb, editor, translator, collator and collaborator, your profound scholarship and encyclopaedic knowledge, your fertile imagination and tenacious memory—all these coupled with your nobility of character, warmth of human sympathy and genial nature have knit us together closer, and yet closer over the years. Well poised between the past and the present, with a life deeply religious, composed and serene, your association has been highly refreshing and enlivening.

May we on this joyous occasion express our feelings of gratitude and pray to Lord Kothandarama to shower His choicest blessings on you and your family, for a long life of health and happiness, peace and plenty!

काव्येषु दक्षः कवने सुदक्षः कलाप्रपूर्णः कमनीयगात्रः ।
शास्त्रेष्वभिज्ञः श्रुतिसम्प्रदायी यो राघवोऽसौ भुवि राजतीह ॥

तस्याद्य षष्ट्यब्दमहोत्सवेऽस्मिन् विद्वद्गणो वक्ति शतायुषोक्तिम् ।
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We remain,

Yours in the cause of Sanskrit Education,
The Members of the Ahobila Mutt Educational Institutions

Hindi Prachar Press, Madras-17

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We remain,

Yours in the cause of Sanskrit Education,

The Members of the Ahobila Mutt Educational Institutions

Hindi Prachar Press, Madras-17

ADDRESS

Presented to

Dr. V. Raghavan

on the occasion of his Shashtyabdapurti

We, the Members of the Shashtyabdapurti Celebrations Committee, have great pleasure in presenting this Address to you on the occasion of your 61st Birthday expressing our felicitations and good wishes for your long life, health and continued service in the cause of Sanskrit Studies, Research and Indian Culture.

Born at the sacred Tiruvarur in 1908, you graduated from the Presidency College, Madras after a brilliant academic career, having won many prizes and medals. You took your M.A. Degree in 1930, specialising in Sanskrit language and literature, comparative philology and the sastras. Later, you specialised in **Alankara** and **Natya Sastras** and took your Ph. D. Degree in 1935 on a learned thesis on King Bhoja's **Sringara Prakasa,** an enlarged and revised edition of which won the Sahitya Akademi prize for 1966.

You are one of the foremost pupils of the renowned savant Mahamahopadhyaya S. Kuppuswami Sastrigal, and earned his affection and esteem. Soon after, you joined the Research Department of the Madras University and, in course of time, rose to the position of the Professor and Head of the Department of Sanskrit. As Professor, you have taught and guided several research scholars, Indian and foreign, and have been, in addition, responsible for the arduous preparation and publication of the **New Catalogus Catalogorum,** a difficult and important work undertaken by the University of Madras.

You have written many books on subjects connected with Sanskrit and Indological research and articles in almost all the Research Journals in India and abroad. There is hardly a department of Sanskrit Studies to which you have not made valuable contribution. You have deservedly achieved a great reputation as a scholar and research worker throughout India and your scholarship has been appreciated by colleagues in Europe, America and the Far-East. You have also travelled in Europe, U.S.A., U.S.S.R., Japan and the Far-East and gained first-hand knowledge of their methods of research and of the valuable Sanskrit manuscripts in the libraries in those countries.

Apart from your scholarship, you are also a poet of a high order. Your **Mahakavya** on the life and **Kritis** of Muthuswami Dikshitar, one of the Trinity of Carnatic music, earned for you the insignia of **'Kavi Kokila'** from His Holiness Jagadguru Sri Sankaracharya of Kamakoti Pitha. The **Journal of the Music Academy** edited by you for more than thirty years stands as a monumental example of your sound scholarship and research. You have also edited the **Journal of Oriental Research,** Madras, for more than 20 years. You have done enduring work in the Sanskrit Commission, the Central Sanskrit Board, the Central Sanskrit Institute and the Indology Committee of the Ministry of Education of India and also other academic bodies like the All-India Oriental Conference, the Kuppuswami Sastri Research Institute, the Sangeet Natak Akademi, the Sahitya Akademi, the Madras Sanskrit Academy and the Madras State Sangita Nataka Sangam. As one of the secretaries of the Music Academy for nearly three decades, you made its usefulness felt in distant parts of India and in America, United Kingdom and other countries abroad. Your interest in histrionics combined with researches in dramaturgy have been responsible for the progressive activities of the Samskrita Ranga and the Madras Natya Sangh.

Your services to the cause of Sanskrit and Indian Culture have been varied and distinguished. Your wide and profound learning and your prodigious industry have earned for you many distinctions including the Indian Union's conferment on you of **Padma Bhushan**. We heartily wish you a long life, prosperity and happiness.

MADRAS.
22-8-1968

Dr. V. Raghavan Shashtyabdapurti Celebrations Committee.

Sri Nilayam, (Printers) Madras-17